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of The United Presbyterian Church

April, 1949

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EDITORIAL STAFF

Send Articles for Publication to
MRS. E. D. McKUNE, Editor
Eastview Drive, R. F. D. 3
Allison Park, Pa.

Send Subscriptions and Business Correspondence to
MRS. RALPH H. ARNOLD, Treasurer
525 Mifflin Avenue
Pittsburgh 21, Pa.

Associate Editors: MRS. PAUL MILLER, Gujranwala, Pakistan and India
MRS. J. W. SKELLIE, Assiut, Egypt
MRS. RIED F. SHIELDS, Khartoum, The North Sudan
MISS JEAN MAXWELL, M.N.. The South Sudan
MRS. RUTH L. WALKER, Conoquenessing, Pa.

Editor Emeritus: MRS. JOHN P. WHITE, 171 Clearview Avenue, Pittsburgh 5, Pa.

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Life · In · His · Name

Out from the realms of glory
The Christ came forth to die,
Down from the heights of heaven
To where men would crucify.

r God so loved the world, that He gave His only begotten Son, that whoso-
r believeth in Him should not perish, but have everlasting life. For God sent
His Son into the world to condemn the world; but that the world through
n might be saved." "He that believeth in the Son hath everlasting life."

Now is the day of gladness;
Now is the Easter morn;
The tomb of Christ lies empty;
Hope in man's heart is born—
Hope in the blessed promise,
Given because the Christ came,
That He who believes will inherit
Eternal life through His Name.
Joyfully then let men gather
His harvests and call on His Name;
Soon may all nations adore Him
And all men His Kingship acclaim.

—ELSIE WEHLING FULTON

WHAT IS A MAP?

"The map is not a map to me
But mountains, rivers, lake and sea,
People sad and people gay,
Little children at their play.
Folks with feelings like my own
And some place they call their home.
Their skin may black or yellow be,
But brothers and sisters are all to me,
Members of God's great family."

The Women's Missionary Magazine

of the United Presbyterian Church

VOL. LXII APRIL, 1949 No. 8

LEARNING THE GLORY SONG

"Prepare Ye The Way Of The Lord"

(Drum Calls from Ethiopia and the South Sudan)

Prelude By MISS RAY HUFFMAN, On Furlough, Hartford, Connecticut

One day in the late afternoon, a missionary sat on the dike at our station at Nasir, idly playing on a Nuer fiddle, when a Nuer man paused to inquire, "Do you know how to play the fiddle?"

"Oh, yes," the missionary replied, as she continued to pick at the giraffe-gut strings, producing more noise than music.

"Let me tell you something," said the Nuer earnestly, "going to school and playing the fiddle, they are the same in one respect. They are both hard!"

The Nuer knows his fiddle and his drum and loves them both. He depends upon the materials at hand to make his musical instruments.

A round section of a tree trunk, hollowed out by hand, makes a nice bowl for his fiddle while he makes the strings of giraffe gut. A piece of sheep skin which has had the hair scraped off, is laced tightly over the open top of the bowl. The Nuer picks on the strings with one hand while he thumps the wooden bowl with his other hand. Hour after hour he plays his fiddle, the same notes over and over again. If he wakes up in the night he amuses himself with his fiddle!

The material for the drum is also furnished by the forest tree. They take a piece of the trunk of the tree several feet long, hollow it out and lace a piece of sheep skin over the open end. Two sticks serve as drumsticks and the drummer in Nuerland plays an important part in their dances. Usually a small drum—the exact counterpart of the larger one except in size—accompanies the larger one, both being beaten simultaneously.

In many of the other tribes of the Sudan, the drum is used to summon the people to church. An English mission doctor who visited her outclinics regularly always carried a drum in her truck, having a boy beat it vigorously to announce to all who wished to consult her that she was there. The Azandi use the drum to send messages.

The xylophone at Nasir station has brought delight to many a Nuer heart for both boys and girls have learned to play it as it is the official musical instrument for church and school. They play by ear, and since metronomes are unheard of there, the time

The Call to Worship

is usually regulated by the proficiency of the player while the congregation sings lustily to quick time if the player is proficient.

If he is but learning to play, we try to sing to whatever tune he may produce, knowing that the day will soon come when he, too, will lead us through that same song at a swift pace.

But the African loves his music, vocal or instrumental, and he proclaims his thoughts abroad through it so that all may hear.

MY DEBT TO AFRICA

My debt is deep to Africa,
For in the bloody way
Stout Simon stooped to lift the cross
That on Christ's shoulders lay.

Stout Simon was an African;
He bore the cross that day
But on the backs of Simon's kin
Still cross on cross they lay.

And suffering sons of Africa
Adown the bitter years
Have borne the cross of slavery
Of servitude and tears.

Stout Simon bore my Savior's cross
Along that weary road,
God, let me help to bear the weight
Of Simon's brothers' load.

—P. H. J. Lerrigo

The Call To Pioneer

By DR. GLENN P. REED, Corresponding Secretary of the Board of Foreign Missions

PIONEERING! This means to the American schoolboy men in coonskin caps, bonneted women and sturdy children, matching parental strides into unknown areas by the aid of firm handclasps. It means conestoga wagons, log cabins and stockades.

In Christian missions pioneering has, since the days of Paul, meant something similar: the same disdain for geographical boundaries, be they mountain, plain or ocean, and the same indomitable spirit. But in missions the frontiers have been spiritual, as well as geographical. The Christian pioneer has had correspondingly deeper motives. He has pioneered not on his own volition nor for his own gain, but in answer to a call which has the force of a command: "Go ye into all the world." The call comes from God's Son Who left the Father's home, "pioneering" into this world on the eternal mission for lost human kind.

The call to pioneer for Christ comes to the United Presbyterian Church today from Ethiopia and the South Sudan.

(1) There is new territory to be occupied, and there are completely unevangelized tribes to be won from paganism.

In Ethiopia no one knows just how many people occupy the area west of the 36th degree parallel that constitutes our mission territory, for some of it has never been explored. An approximate estimate is 1,000,000. Last June, after fifty-one days of strenuous travel by truck, jeep and on foot, one pioneer missionary couple and nurse arrived in Maji, not far from the head of Lake Rudolph. Thus the Maji and other nearby pagan tribes became accessible to the Gospel. This year two missionary families are engaged in opening another station in the populous Ghimeera country, intermediate between Maji and Gorei. Yet to be reached are the large Tishana and other pagan tribes toward the Ethiopian border with the South Sudan, and also peoples north of Sayo, some of whom hold the Muslim faith.

Astride the Ethiopia-Sudan border live the Anuaks, touched by our joint outreach with the Reformed Church missionaries from Akobo, but still unevangelized.

Across the border in the South Sudan live the Nuer, Dinka and Shulla tribes, among whom missionary work has been established, some dating back as far as 1901 and some as recent as 1947, but large sections of the Nuer tribe are practically untouched. South of these live the Murle people, numbering 60,000, and unreached by the Gospel except for the convert Lado, who has been preaching among them. Still farther south and practically unknown is the Kumkum tribe.

These Nilotic and Hamitic tribes in what is recognized as United Presbyterian Mission territory in the South Sudan may number as many as 500,000 people. The significant thing about them is the unusual opportunity given to our mission to remold their lives in the Christian pattern through the educational program to which they are now turning with some eagerness after centuries of isolated, conservative, primitive life.

(2) There are young Churches to be guided and developed.

During the Italian occupation of Ethiopia God brought into being in our mission area in Ethiopia a remarkable Church under the leadership of Blind Gidada. The spiritual

Ethiopian Christian Harpist

fire of the original Bethel Church at Sayo has spread to other areas, chiefly to comparatively nearby places to the east and north. Leaders of this Church must be trained and guided in such manner as to kindle the spiritual fires at Gorei, and Maji, and among the Ghimeera people, and wherever the Mission goes in its task of evangelizing the Ethiopian people on the western border with the Sudan.

The type of guidance required by the young Evangelical Church in Ethiopia requires true pioneering. By action of our General Assembly it, unlike older Churches in Pakistan-India (Synod of the Punjab) and Egypt-Sudan (Synod of the Nile), is completely independent. It is roughly federated with other evangelical Christian groups in Ethiopia. Missionaries, while not members of this Church, must pioneer in establishing relationships that will insure the maximum contribution of Ethiopian Christians to the total missionary witness in our United Presbyterian area and in all Ethiopia.

On the Sudan side of the border, after decades of indifference on the part of the Nilotic tribes and many disappointments over the instability of illiterate converts, new spiritual fires are being kindled. Many of the young men educated for leadership in the tribes have accepted Christ and are fired with a zeal for winning their own people. In some places, notably among the Dinkas about Abwong, God's Spirit has recently led uneducated adults to destroy their charms of witchcraft in public.

A new Presbytery of the South Sudan now shares with the Mission responsiblity for the evangelization of these half-million people. Their joint task is one that requires haste, for impending political change in the Anglo-Egyptian Sudan will bring increased pressure from Muslim people upon the black tribesmen of the Upper Nile. Laying foundations and beginning the superstructure of a Church in a period that may be as brief as 15 years requires new pioneering genius. And the building must be ever so strong if it is to withstand dual attack from an entrenched paganism and a crusading Islam!

(3) New areas of stewardship must be entered by United Presbyterians in America.

It is not the purpose of this article to deal with our United Presbyterian responsibilities in Pakistan, India, Egypt and the North Sudan, but no proper perspective upon our call to pioneer in Ethiopia and the Sudan will ignore the tasks (many of them pioneering) to which God is calling the United Presbyterian Church in those Mission fields. The total demand upon our loyalty to Christ on behalf of all is tremendous. It is out of all proportion to our present attainments in stewardship. According to Stewardship Council statistics our total United Presbyterian gifts

to foreign missions in 1947, through all channels, including the Women's General Missionary Society, averaged $3.02 per member in America.

This sobering fact should send us pioneering in quest of new goals. Some of us have done better than the average; some must have given nothing. We must broaden the base of our stewardship. Somewhere there lies a mountain range of indifference to be penetrated. The best of us can do better. Somewhere there lies a plain of self-satisfaction to be crossed. We here in America must prepare a highway for our God in stewardship if highways for the Gospel are to thread the mountain passes and plateaus of Ethiopia, the swamps and plains of the South Sudan.

One day I sat in a Shulla village, watching hundreds of black warriors, armed with spears and shields, and followed by scores of women and girls carrying sticks, stir up great clouds of dust as they marched in columns around the village circle. All were singing; big and little drums were pounding. The rhythm was overwhelming. Friends translated for me the marching song. Although it was martial in its impact, it proved to be pastoral in its theme. Its descriptive passage moved from one favorite grazing land for cattle to another, each long passage broken into occasionally by a tremendous staccato shout, "Ba Tor!" A literal rendering of the two words would be, "It is a pasture," but the true intent of the singers is better caught when t r a n s l a t e d by the exclamatory phrase, "What a pasture!"

Would that we United Presbyterians could catch something of the spirit of those African singers as we think of our pioneer area in Africa, astride the Ethiopia - Sudan boundary. It is a truly remarkable Mission field; it is a soul-stirring, God-given opportunity.

Re-read the first eleven verses of the fortieth chapter of Isaiah. Note the strange intermingling of martial and pastoral phrases. No, it is not strange, for thus God's people have ever sung as they marched toward conflict with evil, conscious that they were ambassadors of the love of God. Out of the heart of Africa the drums beat, and they call us to pioneer for Christ.

South Sudanese Answering the Drum Call

The Call To Serve In Ethiopia

In Educational and Evangelistic Work

By REV. CARL J. KISSLING, Sayo, Ethiopia

Dean Inge of London once stated that "religion is not taught, it is caught." The Dean must have known his words were only a half truth. Religion is both caught and taught, in complementary fashion.

God's faith must first infect a man like a germ, or catch him like a flame of fire, or there is no life or spark. Nevertheless, the flame must be taught, that is directed and controlled, or it will either destroy the man through superstition and fanaticism, or die out, leaving charred embers and smoking ashes instead of life. Uncontrolled fire is dangerous; fire controlled is a thing of beauty, a source of life and energy.

God has infected the man of Ethiopia with His germ of faith, touched him with His flame of fire, even before the coming of the missionary. He is like most men of Africa, God-conscious from the very beginning. As one said to a missionary, "We always knew there was Another Being. Now you have told us His name."

The task of the missionary then is to cultivate that tender plant of faith, root out the weeds, direct its growth until it flowers into a life of beauty and radiance. God has already planted the seed, for the Ethiopian, like every other man, is incurably religious. That is why the Evangelical Church in western Ethiopia spread like wild-fire a few years ago. It is still spreading into new areas, with hundreds coming to hear the Gospel, eager for the Word. Gidada Solon, native minister describes it thus, "They are coming like cattle in a dry and thirsty land for water." They are hungry and thirsty for Christ and His life. That is God's great work. He has prepared their hearts in wonderful answer to prayer.

But the work of teaching is harder and slower. Although God also "giveth the increase," it takes plugging, patience, and persistence on the part of missionary and native church.

Sayo School Boys Marching, Carrying the Red, Yellow and Green Flag of Ethiopia

Gidada Solon, Student and Teacher

Superstitions are hard to root out. Witchcraft, magic and pagan customs have a tight hold. They cannot be rooted out until that something better lodges itself deeply into hearts and minds.

Even within the Evangelical Church it is difficult to change the pagan marriage custom, where father literally sells his daughter to

suitor who offers the highest dowry—that means the most cows. The girl has nothing whatsoever to say about the matter, even though the suitor may have a few other wives somewhere. Off she goes like a slave. But

An Ethiopian Girl

Sayo School Boys and Their Airplane Models

education is winning out. The fathers seldom change, but the Christian daughters are now openly revolting, and marrying the men of their choice, with the Church's approval, if both are Christian. Again even in church funerals, the older people persist in the long wailing and moaning, shaving of hair and pagan mourning. But the young people are quickly learning of the bright hope in Christ, "Whom to know is life Eternal."

Slowly education is winning the battle. That is why major missionary efforts are on training Ethiopian youth. In Addis Ababa the mission school for girls is one of the finest in the land, teaching the daughters of rulers and peasants. In Sayo a large mission school for both boys and girls is training hundreds in Christian living. The Blind School makes heroes out of men who once totally neglected, walked in darkness, but now with the light of Christ venture out into a world of education and training. A class of eager young men is being trained for the ministry, to man the twenty churches of western Ethiopia. Nurses and medical workers are trained to be sent out and alleviate the untold suffering and pain of the people. Beside or within every Evangelical Church there is also a school. Every preacher must be a teacher, teaching faith in Christ our Lord unto salvation. Others are teaching everything from child care to mothers and sewing to girls, to what makes an airplane fly to young eager boys. You should see their eyes pop when they grasp some new truth about our wonderful Christ and the world He has given us. That sight alone is worth every sacrifice we can make. And "there is joy in the presence of the angels of God over one sinner that repenteth."

Dr. den Dulk and Tamasgin

In Healing the Sick

By F. WILLIAM DEN DULK, M.D., American Mission Hospital, Sayo, Ethiopia

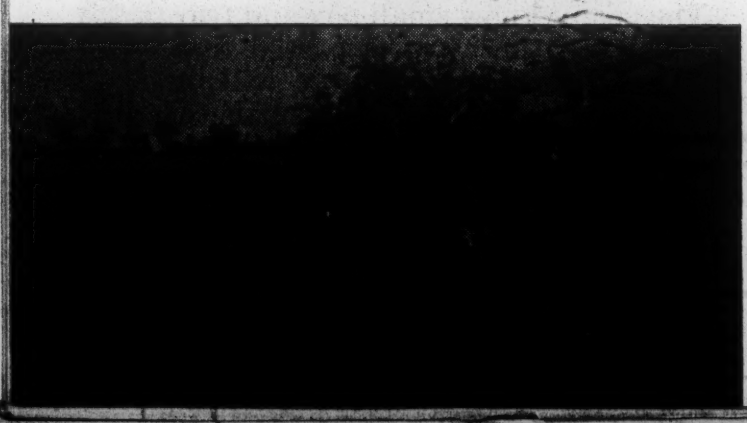
Many people in Ethiopia are blind because of the small-pox disease and many have badly pock - marked faces. Our Keis Gidada is one of these unfortunate victims. We have conducted a vaccination program and have to date, vaccinated about 24,000 people.

The people know small pox and fear it—so when the word is passed that on such and such a date we will be at a certain locality to vaccinate, there is an unruly crowd of people waiting. At one time we went to Ano church—about 2 hours from

here—to vaccinate. We arrived early and after a short service immediately started in as there were over 2,000 people there. The church was surrounded by a fence and all the people were kept outside of the fence and would be let in single file so that as they walked through they could be vaccinated. That is the way we did it in the navy and it worked well. However, this wasn't the navy! Soon the fence was down, and the door blocked by a crowd of people who were all trying to come in at once. Then the windows of the church were opened and people tried that entrance until we were mobbed! We closed shop and announced that as soon as they could organize, we would return, which we did an hour later. This time all went well for 15 minutes, when the same tactics were repeated. This time they didn't climb through the windows, but they lowered their babies to the floor through the windows and then made room for someone else to do the same. This wasn't noticed by us until suddenly we were aware of the wailing and weeping of all the "abandoned" babies in our midst. We tried four more times but finally had to declare it an impossibility. We invited all to our hospital, which has brick walls and where we could control them.

What a great desire to receive this vaccination! They *know* it will protect them and their sight and their lives. We have a vaccine far more potent than small-pox vaccine which we try to urge upon each one of them. That is the blood of Jesus which gives us spiritual sight and above all—Spiritual Life. What a joy it is to see that "vaccine" take, through the working of the Spirit.

Throughout our last fiscal year 22,818 people attended morning devotions held each morning before



Before Clinic, Sayo Hospital

Morning Devotions Before Clinic. Keis Gid... Is Bringing the Message

clinic and 17,733 people receive... treatments at the clinic. These peop... are all exposed to this message ... salvation and they truly come fr... all over—and can then take the m... sage back to their homes.

We had 82 major operations a... 345 minor operations in our hospit... —and all done on a "kitchen" tabl...

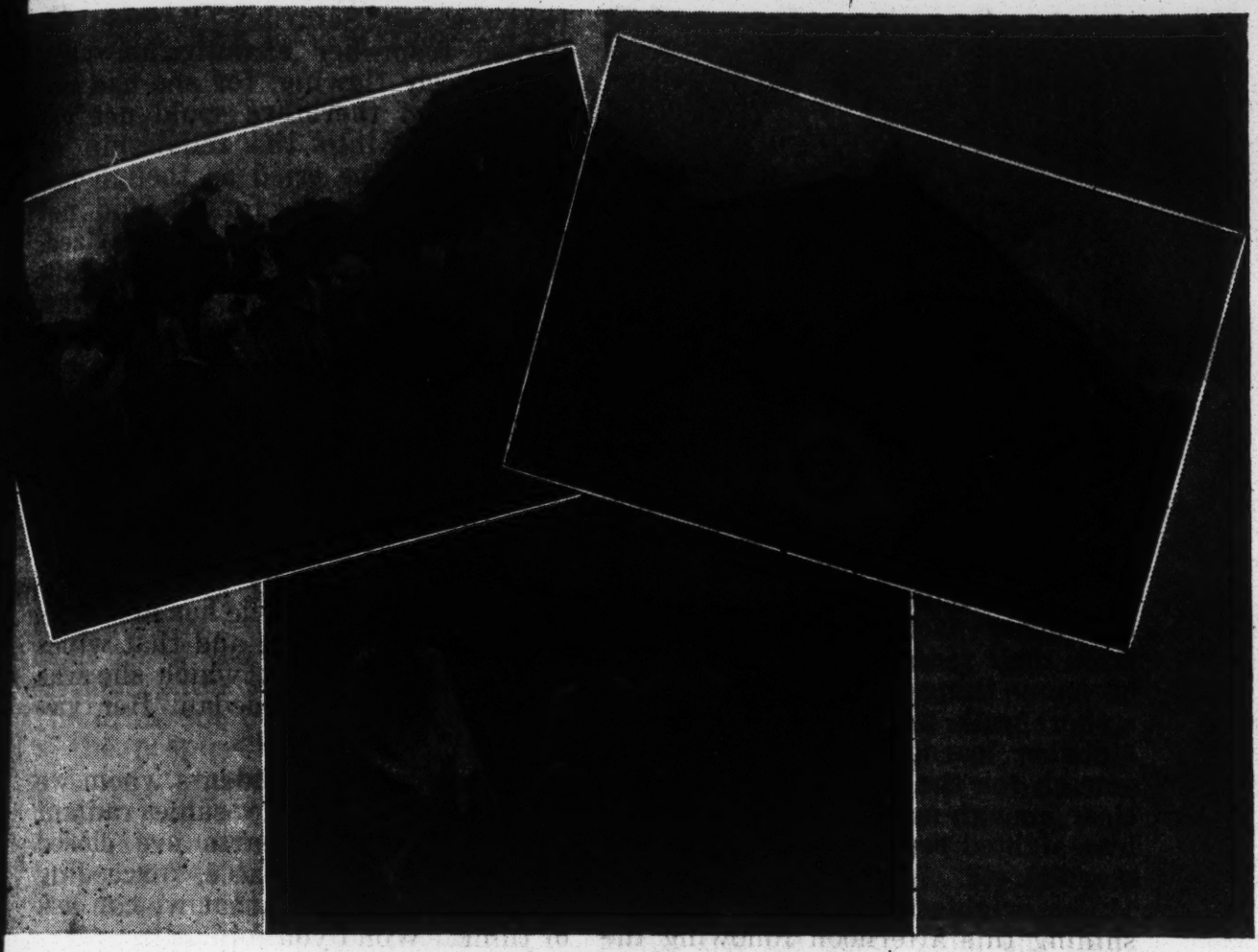
Certainly no scarcity of work her... Our clinic takes all morning and surgery all afternoon, yet we have to conduct classes to train our personnel and laboratory work, not mentioning the maintenance work.

Miss Beatty goes on furlough the end of this month. How we shall replace her at her desk, we still do not know. Miss Faught has charge of the wards and operating room and helps in class work—certainly a full day. How can we take care of all this work?

Dr. John Cremer has left highly specialized chest surgery in America to help out in this crisis and important work. But another hospital is to be opened in an entirely primitive area to supply a people who have never heard of the Christ and who have only the witch-doctors and his drums to help them.

Even though the task seems impossible, what a grand task is ours—no, it is not ours, it is His Task. We are but co-laborers and we know that His work shall succeed.

Life can never be dull again
When once we've thrown our windows open wide
And seen the mighty world that lies outside,
And whispered to ourselves this wondrous thing,
"We're wanted for the business of the King."



During morning recess the students skim over their lessons

Hada Nessie—former Bible Woman who has been a hospital patient ever since this picture was taken —with three of the blind students

The first Tukl for the School for the Blind

In Teaching the Blind

By MISS HAZEL McGEARY, Sayo, Ethiopia

One day while working at my desk, I was aroused by a chant accompanied by the beating of drums. It was a lonely sort of song which finally was more than the nerves could take. Upon investigation one of our blind students was found beating away on the box upon which he was sitting, pouring out his heart of loneliness in the chants which he had learned at the Priests' School which he had been attending before coming to us. He had been with us only a couple of days and had not been able yet to make the necessary adjustments. There followed other days, similar to this day, but gradually as the words and music of hymns telling of the Lord Jesus Christ penetrated that loneliness the beating of the drums stopped and the chants were no longer heard. Instead of a lonely boy sitting off by himself, we have one large happy family of blind students, learning to read and write, to care for themselves, and better still, learning of the Lord God who has made such wonderful provision for them in the gift of His only begotten Son who

Miss Hazel McGeary Teaching the Blind

shed His blood for the remission of sin.

It is a joy to watch the progress of these blind students. Their whole education seems a constant struggle, but every victory shines brightly from their faces. Victory may be one of many things: the ability to take a short walk, unaided; a letter of the alphabet learned; peas ground fine enough for the wati; clothes washed clean enough not to have to be redone by a sighted person; a tear in a dress mended, etc.

The brightest face of victory was shining this afternoon following the Communion service. Bajigdu, a girl who has been with us for about a year had made her confession of faith in the Lord Jesus as her own personal Saviour. Her parents were Mohammedan and had reared her accordingly. She had never heard the Words of Life, and was living in complete physical as well as spiritual darkness. Bajigdu came to our school because one of the other students persuaded her. It wasn't long before she began to listen with an open heart to the Bible stories and then the day came when she asked for permission to learn more about Jesus so that she could become a Christian too. She had seen what He could do for other blind people and she wanted the same change in her own life.

After studying in the Communicants' Class every Sunday morning after the regular services the time came for her to appear before the elders for examination. That meeting was last Saturday. Bajigdu returned from her examination with tears freely flowing, for she had not passed, and therefore could not yet be received into the fellowship of the church. She cried as though her heart would break, for she did not realize that she was to be baptized. She thought she was a complete failure. Through tears her witness was, "I only know Jesus died for me. There is so much in the Bible that I do not understand, but Jesus died for my sins." When it "entered her" that she was to make her public profession of faith and receive baptism, then the victory shone forth. There are still weeks of study ahead of her, but she is completely happy in the realization that now she has made her witness for the Lord, and that wipes away all the years in which she was known as a Mohammedan. Her victory is in Christ Jesus.

There are other students whom we long to see have the same radiant hope, but whose hearts are closed against Him. God is able, "exceeding abundantly above all that we can ask or think." Won't you join us in prayer that the work and witness of the school may be such that the Holy Spirit may do His work of convicting men of sin, and causing them to come into that new life which Christ alone can give.

Ethiopian Missionaries Supported by the W. G. M. S. at the Association Meeting. From left to right: E. Halewood, N. Pollock, R. Walker, M. Faught, R. Nichol, R. Beatty, H. McGeary, I. Blair.

Call To Serve In The South Sudan

In Educational And Evangelistic Work

By MISS ELSIE E. GROVE, Doleib Hill, The South Sudan

BOOM —— BOOM ——boom-boom-boom!!! The roll of the drum broke the silence of the early morning hour, waking the people and giving notice that at eventide the young were summoned to a big dance. All day great preparations were made and in the afternoon great crowds trooped to the dance in all their festal regalia, shouting and singing. The drum summons all of the tribal peoples to all of their gatherings and ceremonies. The drum might be called the pulse of the people—the spirit of Paganism, for it contains the spirit of the people, and no one can refuse the call of the drum spirit.

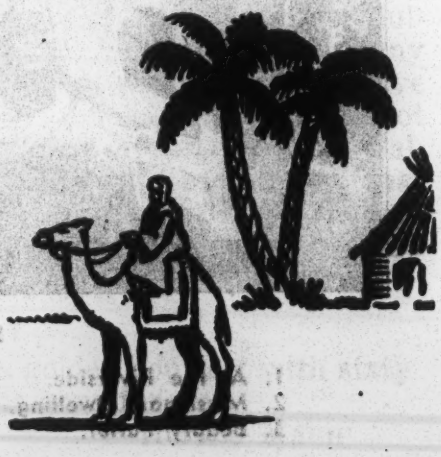
For some years now the drumbeat has been taking on new significance in the lives of the people for it no longer calls to Pagan gatherings and ceremonies only. Boys and girls now answer its call to come to school; men and women, boys and girls, yes, entire families now answer its call to come to church to hear the Word of God. But in the South Sudan this call is all too limited. Schools are few, churches even fewer, and in many places no such call has ever been heard.

The desire for education has gone forward by leaps and bounds and we cannot supply teachers and schools fast enough to meet the cry. Less than one-fourth of those finishing in the village schools at their present standard can come into the elementary school at Doleib Hill and only about one-fourth of those finishing this school can find place in the Intermediate School at Atar. Six go from here to Atar this year and some of the others go to Obel for Teacher Training with only an elementary training. Some of those turned away from our schools because we have no place for them are asking for place in non-Christian schools.

Government in the Sudan is changing, being turned over more and more to the Africans. There is now a legislative Assembly in Khartoum of Africans only. They have their cabinet members. The minister of Education is a capable man, and is centering his attention on education among the pagan tribes in the South.

Today there is another call challenging our tribal peoples. Five times a day the muezzin's call sounds forth from the large mosque in Malakal whose minaret can be seen for miles around, both day and night, being well lighted at night.

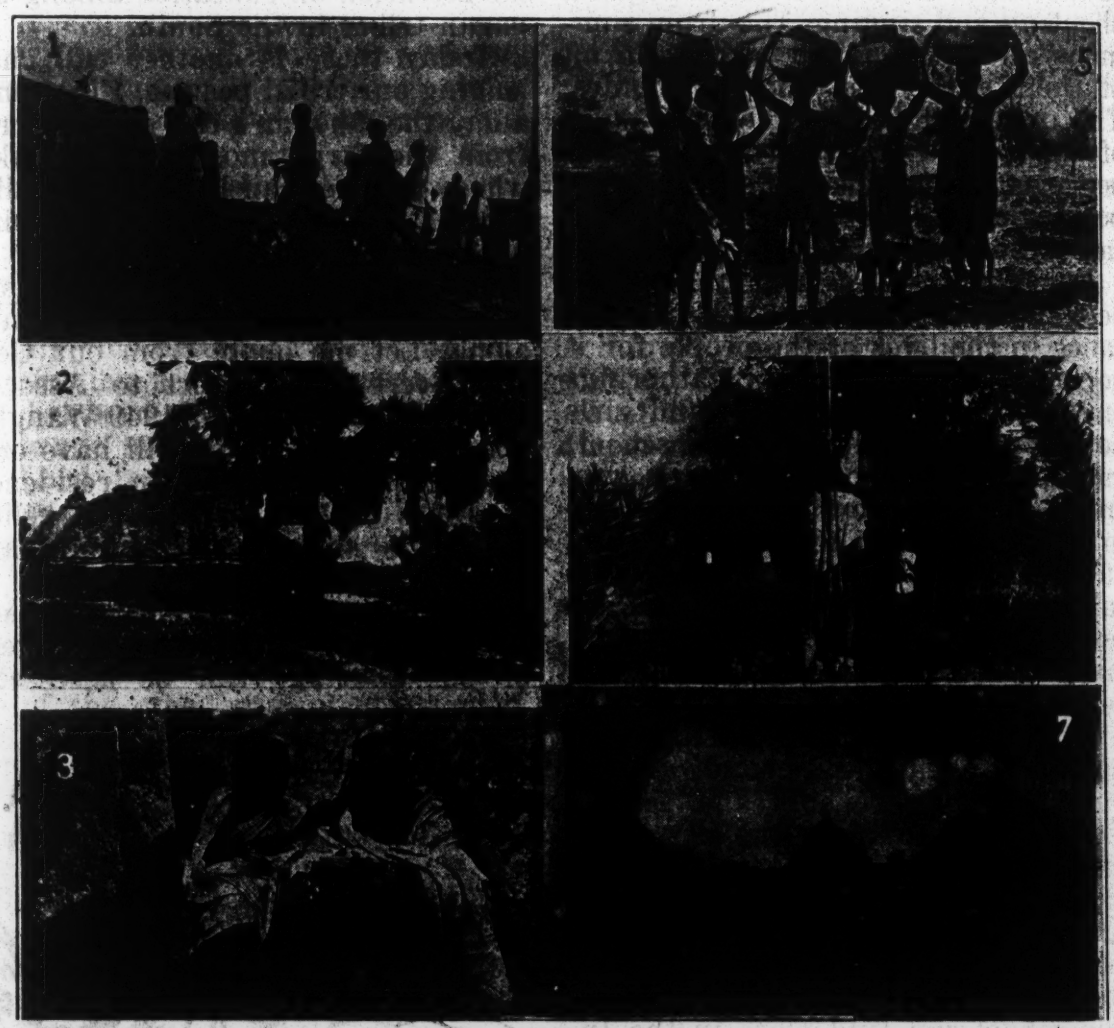
In sharp contrast our Evangelistic work in the South drags tragically along. Let me quote from our General Secretary's report to Association: "During much of 1949 Wanglel, Nasir and Doleib Hill will have only one missionary family in residence, nor does 1950 promise much relief. Abwong's shortage is chronic and tragic. When we consider that no man is being released for evangelistic work at any station, the full tragedy of our shortage can be assessed."



We have one African ordained to the ministry in all of our Mission. Our village school teachers hold Sabbath services in each of their villages but when you consider that they have only an elementary education with no special preparation for evangelistic work you will realize how very far short this must fall.

Louder than any drum-beat and infinitely louder than any muezzin's call sounds forth the Call of "the still, small voice" of the Lord of the Harvest to call laborers to meet this tragic situation. You who are young and have your life before you, have you heard the *Call to Service in Evangelistic and Educational work in the South Sudan?* You who are older grown and have received bountifully, have you heard the *Call to Service through your Stewardship?* And all of you who have heard this Call to Service, even you who have passed the time for active service, yes, even you who may be shut-ins, have you heard the *Call to Service through PRAYER?* You can yet serve abundantly through this Service.

Won't you answer the Call TODAY? Tomorrow may be too late. "Oh, ye, who are the Lord's remembrancers take ye no rest and give Him no rest until He establish and until He make Jerusalem a praise in the earth."



SHULLA-LAND SCENES

1. At the Riverside.
2. Missionary Dwelling, Doleib Hill.
3. Beauty Parlor.
5. Taking Grain to Market.
6. A Shulla Man and Wife.
7. Shulla Dwellings.

In Healing The Sick

By MISS MARY SMITH, M.D., Nasir, The South Sudan

The sounds coming over the night air caught my ears and tightened my heart strings. They were musical sounds with the rhythm and minor melody of this part of Africa and had my mind not been full of little Kuotdor and his illness I might easily enough have mistaken these sounds for a night game or dance which the African loves. But there was no mistaking this and I felt sad. Kuotdor's grandmother had brought him to me during the morning with a raging fever. They had not returned to evening clinic and now tonight, feeling they must leave no stone unturned for the life of this precious child they were having a "pal-kuoth," literally a pray-god," by which they hoped to drive from the little boy's body the evil spirit causing the illness. I shivered again in spite of the warm night as the sounds continued from the nearby village for I knew what was going on. More than once I've been called out to see a very ill patient to find this weird, fantastic clapping of hands, chanting, shaking of rattles and beating of drums, making a terrific din while the poor patient was forced to a sitting position in the midst of it. These things can go on for a week or more at times and the weaker and more exhausted the patient, the nearer death, the louder is the noise. I've known of more than one who died in the midst of such a performance.

But it was not only the knowledge of these things that made me heart sick as the "pray-god" for Kuotdor continued. The child's grandmother has been a friend of the mission since its early days. The story is told of how she saved our mission compound from complete inundation back in the flood of 1917 by throwing her body in a hole in the dike until help could come. And Kuotdor's uncle was one of our finest Christian school teachers until his untimely death two years ago. Kuotdor himself was one of my first little patients at Nasir, distressingly ill with whooping cough. I had asked God in those days to save his life that he might be used to the honor and glory of the kingdom of God. Yes, the saddest part was that in spite of all these years of close mission contact Kuotdor's grandmother and mother had not yet reached the place where they could trust their child to Jesus alone.

Who has failed? Is it not you and I? We have been given a new song, the Song of Salvation and Redemption to teach to the world, to teach to Kuotdor's mother and grandmother and to himself, a song of such beauty and joy that they will no more remember these old songs they have sung to the devils. Kuotdor is going to school now. His family is anxious that he grow up to take his uncle's place, but when times of stress and strain come they quickly revert to the old ways, the old "pal-kuoth" and much else. Is this not then our call to service, to give of our gifts, our lives, but above all of our prayers (and we *must* do it *now*) for the multitudes of the South Sudan? Many of them like Kuotdor's family have heard, but many, many have not heard the song of our wonderful Salvation. We must teach them that they may be with the vast throngs who in That Day will sing the New Song before His throne.

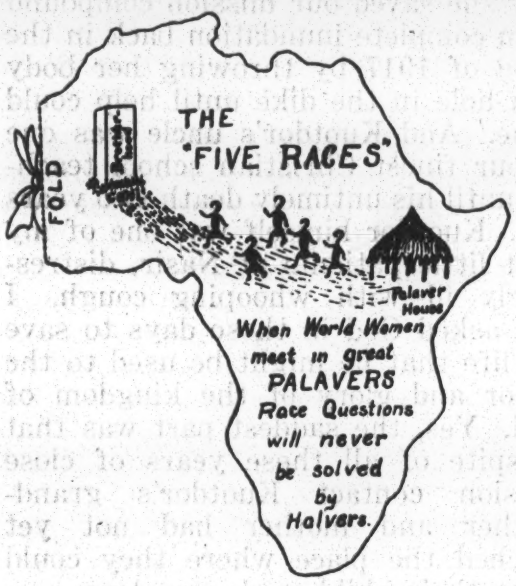
OPPORTUNITY

Lost—yesterday—between sunrise and sunset, a golden hour set with sixty diamond minutes! No reward is offered for it is gone forever.

—Horace Mann

A Young Missionary's Impressions

By MISS DOROTHY L. RANKIN, Doleib Hill, The South Sudan



Beginning at Alexandria and traveling south I found myself saying, "The farther I go the better I like it." True it was all the way to this spot in South Sudan. Here the mission stations are planted along the rivers as are the African villages, but the missionaries are few in comparison with the villagers. The rivers take devious paths as they flow swiftly through the many miles of flat Nebraska-like country. And the people follow strange routes of paganism as they go through their joyless lives with no Cross of Christ held out as a landmark to find their way.

At first I thought, "How happy these Shilluk people are; they always greet one with a smile, they always like to talk, and how quick they are to laugh or jest; too, their physical needs are few. It must be easy to work among such a people."

But then I came to know Nyameny who was sold as a child to be the second wife of an old man. She became a believer in Jesus before the time for her marriage, but because her father could not return the cows that had been paid for her she was forced to go to the old man, be his wife, do the hard work, and live in filthy surroundings to which she was unaccustomed. And now I know Ayul, too. He is just a young lad who has had six years of school, a real gentleman and one who never forgets to say "Thank you" for favors. Recently his father died leaving a "second wife" to Ayul. So the boy must take her and thus will never have an opportunity to have a wife of his own choosing.

And I find that witch doctors are not something in stories; their fetish poles are seen frequently in the villages, and they cut the sick until the life blood runs red from them. They charge a high price for it. These simple happy people are so simple that they mourn loud and long for their children when they are dead instead of taking care of them when they are alive; they are so happy that they continue on in sin and have not come to the One who is our Joy.

Some have come and are utterly changed by the power of Christ. Others are coming now, and still more will come in the days we yet have left to work and pray. Yes, this is the best place in the world to me.

COVER PICTURE

We are indebted to Miss Dorothy L. Rankin for the Cover Picture from the South Sudan. It appropriately portrays our theme "Drum Calls."

When He Calls Me I Will Answer

By MRS. RUTH LOBAUGH WALKER, Conoquenessing, Pa.

Tadu, or Tadessa as he is now called, has grown up and become the representative of the Governor of one of the Provinces of Southwestern Ethiopia. It was a long time ago that this slender, serious lad came slipping into the first church service held by the newly arrived missionaries at Gorei, Ethiopia. One five - roomed house housed four grown persons so that there was no alternative but to hold services on the veranda. Perhaps it was a fortunate circumstance for when the organ began to play it attracted the attention of people in the market place and gradually they began to gather to see what curious thing was going on inside that stone wall. When questioned as to why he never stayed for the Sabbath School session, held after the preaching service, Tadessa told us of the circumstances which kept him serving a priest of the native Coptic church. He could not remain away from the priest for long periods of time lest he be missed and perhaps be forbidden to come altogether.

Tadessa's father was a "displaced" person. Many years before, he, a native of Beni Shungal, had fought with the army which moved about in western and southwestern Ethiopia and at last found himself in the Gorei area. He married a wife from the Galla race and settled on a small farm near the city of Gorei. Tadessa's mother still lives there and following the death of her husband has had to manage her farm alone as her only son was taken from her at an early age to serve this priest.

When school opened Tadessa was among the first pupils to arrive. He already knew how to read and write, having learned this in the priests' school. He was permitted to serve as a "deacon" in the church for he had learned the required number of Psalms and church liturgy. This new school offered many new subjects and he was keen to learn all he could.

After he had been in school for a time, Tadessa realized that he was being exposed to leprosy for the priest whom he was serving was a

Staff of School for Girls, Addis Ababa, 1947.

Miss Ruth Nichol has Charge of the School Now.

Standing: Mrs. Walker, Elizabeth Karorsa.

Seated: Mezilal, Suyanne, Ababa.

Four Boarders, Addis Ababa Girls' School. Girls on either end are sisters. Second from left has a Greek father, Galla mother.

leper. He found it very difficult to get a release from his obligations there, and it was not until he had petitioned the court for permission to live elsewhere that he could come to the Mission to live. At first he worked part of the day in the Mission clinic and spent part of the day in school, later giving his entire time to the clinic. Even today, some 12 years later, he is spoken of as "Hakim Tadessa" in Gorei. How well I remember one occasion when he and his teacher were left in charge of the clinic at a time when all the medical staff was absent from the mission. A man came in with a very large and painful abscess on the back of his leg. The teacher knew little about medical work and so asked Tadessa if he thought it the right thing to lance it. Tadessa agreed that it was *ripe* and brought the right instrument for the purpose. When the patient saw that Tadessa was preparing to treat him he objected, saying that he would let no one except the foreigner touch his sore leg. Tadessa looked at me and I looked at him and we both knew that it would be far better for all concerned if he did the job. But we realized that the patient had put his faith in the foreigner and that it would be necessary for me to use the knife. I took one good look at the abscess to judge my distance, closed my eyes and plunged the little curved knife into the sore. One loud yell from the patient and it was all over. Tadessa was allowed to finish the job and do the dressing and a grateful patient went away satisfied.

Three or four years ago when Tadessa was offered this position with the Governor of Maji Province he came to visit me in Addis Ababa. We recalled many of our early experiences together in Gorei, not the least of these our celebration at the Mission when he was given permission to come to live and work at the Mission. We killed a sheep and prepared a feast for all the friends of the Mission; we met in a large room at the Mission, sang Psalms and hymns, related various deliverances that we had had, and presented Tadessa with a new copy of the Bible in Amharic, his own copy having been taken from him.

The Lord had gone before in preparing Tadessa for the help he was to give to the Mission when it was ready to open up work in the pagan area of Maji. He made it possible for the three pioneers to finish their journey, which had taken seven weeks up to within 18 miles of the village of Maji. They had given up hope of reaching Maji until after the rains, some four months later, when Tadessa arrived in person, to encourage them to continue their journey. Roads had been repaired, grass cut along the trails, small bridges made strong enough to bear the weight of their jeep, and one large bridge had been built over a particularly difficult stream. The Russells and Mrs. Pollock are loud in their praise of this deputy-governor who disregarded every risk he might be taking in order to help the foreigners get settled in their new home. Food supplies and fuel were furnished until they could make these arrangements for themselves. Trees had been brought in from the forest in preparation for the building that was to be done and workmen ordered to help get the structures up as quickly as possible. Much material that could not be bought was provided by Tadessa and his latest contribution was an

Maji People Living in the District Where Tadessa Is Deputy Governor

offer to build the house of worship at his own expense—a gift from Tadessa and his wife to the people of Maji. There is a possibility that this man may be moved soon to another part of the western area and he wished this to be completed before that time. From the very first Lord's Day, this former school boy, who now speaks English well, was interpreter for the church services. The new missionaries of course did not know a word of Maji and it was not possible to communicate with the people of that area in any other language. The need of the missionary is "A call to service" for Tadessa and many other Ethiopians today.

* * *

Gutuma Rufo has also said "when He calls me, I will answer" and has recently set his face steadfastly toward the ministry. Gutuma was a school boy at the Mission in Sayo; he later attended school in Addis Ababa. His tie with the Mission family has always been a close one and his service in the Red Cross unit headed by Dr. Bob Hockman is proof of his love of his fellowmen and his country. Following the Italian occupation Gutuma served in the Ministry of Education for a time and then became the chief interpreter at the American Legation in Addis Ababa. The Legation staff has the highest praise for him and the reluctance of the staff to release him from his work there is an indication of the value they place upon his services. But Gutuma has heard the call and he has answered his Lord, and today he has begun to study for the ministry under the guidance of Dr. Davies. Perhaps it wasn't easy for him to come to this decision when he has such a good position with its many special advantages and when he has a family of three small children to provide for, but he is not to be turned aside from his decision. The call to service has come to him so plainly that there is no mistaking it. The road ahead of him may be difficult but he sees beyond the years of preparation a lifetime of service for his Master.

Faith Of A New Christian In The South Sudan

(Copied from a Letter from W. Donald McClure to Friends in America)

The Lord is already opening doors among the Murle people. Recently Lado, an Anuak who had been a slave for years in the Murle tribe, returned to his former masters with a heart full of burning zeal for his Lord, and a wonderful story of his conversion. He left Akobo last month to walk some 200 miles through Murle villages, preaching the unsearchable riches of Christ. Leaving, he did not ask for any money. I was prepared to help him, and asked how he was going to get food and clothing. He merely lifted his hands heavenward in a typical gesture and said, "As I need, the Lord will provide." I pressed a small gift upon him. Before he would take it, he said, "Have you asked the Lord about this? Are you sure the Lord wants you to give this to me?" I was shamed, for I had not made it a matter of prayer. Lado went out, even as the disciples, with empty purse, bare feet, one piece of cloth to cover his body, and neither club nor spear for his protection. The natives were more astonished at his lack of protection than I was in his lack of money. When they asked what he would do if attacked by a person or wild animal, he again would raise his hands heavenward. Yes, the Murle are in good hands! Lado will come back after four months with some wonderful tales of their response to his preaching.

For additional information about Lado, secure the leaflet, *An Anuak Becomes a Christian*, by the Rev. W. Donald McClure. See Literature Department, Page 505.

Worship Service

THEME: LEARNING TO SERVE HIM — OUR TIME FOR CHRIST

By MISS ANNA A. MILLIGAN, Sterling, Kansas

"Take my moments and my days
Let them flow in ceaseless praise."

Praise: B.S.H.—No. 103; 1, 2 & 3.
No. 151:2 & 3.

Prayer by the leader.

Scripture—Psalm 90; 4, 9, 10, 12, 14-17; Psalm 122; 1 & 2; Psa. 39:4; Eph. 5:15-17.

Meditation — The dedication of our time to Christ calls for self-examination on our part. Our time is a gift from God. As a rule we spend 8 hours in sleep and 8 hours at work. What about the remaining 8 hours? What part of those hours do we make "flow in ceaseless praise" to Him who loved us enough to die for us? There will need to be the Quiet Hour for feeding upon the Word and meditating upon it, because that is our spiritual *food*. Without it we cannot live spiritually.

There will need to be a part of those 8 hours for service for our Lord. We need *exercise* without which our spiritual life will become weak and powerless. That calls for visits to the sick and shut-in in hospital or home; reading to the aged or lonely; carrying a little gift of food or flower to cheer the sad or discouraged; writing a card or letter to a missionary or one in trouble; presenting Christ to the unsaved, old or young—anyone who is out of Christ.

There must be found, during those 8 hours, a definite time for prayer. The time we give is a proof of the interest we feel. Our prayer time may be in connection with our Quiet Hour or at another special period. But there must be prayer, for that is the *breath* we breathe. Without it we die spiritually. Our pastor depends upon our prayer support; so do our loved ones, our church, our state, our nation. The whole world is in desperate need of the prayers of Christian people. There is nothing the missionaries covet so much as prayer.

Our program today calls our attention to the drum-calls from Ethiopia and South Sudan.

(Have someone read or recite:)

"If you could stand in Africa tonight
And see the moonlight on those green-clad hills;
If you could hear the youths' wild, minor trills,
Dancing their life out in that calm moonlight;

"If you could know the pity of their plight
Without God, in a world of deadening ills;
Then you would know the deep despair that fills
The heart of sin-sick Africa tonight.

"And God says, 'Go' to all who name the Name,
And out of darkness reach those hands for light.
Upon us be the burden of the shame
That Christ reigns not in Africa tonight."

or

(*"The Messenger Who Cometh Late." See W.M.M. for Jan.* 1948, *page* 1.)

Call for names of missionaries in Ethiopia and South Sudan personally known to the members present; then call for names of those in whom members have been especially interested. Follow this with one full minute of silent prayer for them.

Have someone tell why Gidada of Ethiopia is famous. Ask someone to tell two interesting facts about Lado of South Sudan. (See Literature Dept. and p. 467 for story of Lado) Follow with prayers for each, by two members.

Praise:—No. 147; 1 & 3 (standing).

Prayer:— Teach me the value of little times and little things, dear Father. May I know the worth of the moment and the trifle. May I light every deed with the light of life. May every moment go away laden with sanctified supplication and service.—*J. H. Jowett.*

Prayer Group Department

MRS. J. C. SPIELMAN, Prayer Group Secretary, 110 Newburn Drive, Pittsburgh 16, Pa.

SPECIAL SUBJECTS FOR PRAYER

PRAY for the Reformed Church in America and the United Presbyterian Church as they are considering the proposed union of the two churches. May the Holy Spirit lead and guide in this matter.

PRAY for the American Indian.

Pray for God's guidance and direction in planning the new work among the Navajos; and pray that the Rev. and Mrs. Fred C. Patterson may be used mightily by God in this American Indian advance program.

Pray that the religious program for the Government school children of Warm Springs which is being carried on regularly by the Rev. and Mrs. E. W. Machamer may have far-reaching effects.

Pray that the plans for the summer religious program of the Cherokee mission may help meet the needs of those people who are literally hungry for the Gospel.

PRAY for the work among the Mountain People.

Pray that the newly established school lunch program at Frenchburg may be successful and a physical blessing to the pupils.

PRAY for Presbyterial Mission work.

Pray that the faithful Presbyterial Missionaries may be blest and upheld in their ministry of love.

PRAY for the American Negroes.

Pray that the work of Miss Mary L. Conley and Miss Grayce L. Salley and all others stressing Bible teaching in our Negro schools may be used of God to train Christian leaders among the Negro people.

PRAY for Foreign Missions.

Pray for those missionaries who are nearing retirement age and are of necessity leaving this wonderful work in younger hands.

Pray that many young people choosing their life's work may see the need and accept the Call to place their lives at His Service. (See the article by Mrs. McBride telling of specific needs for workers in the Foreign Fields).

Pray for Sitt Fulla and her work in placing literature in the hands of the women in Cairo, Egypt. (Read this item in Foreign Mission news concerning Cairo)

Pray with our missionaries of Ethiopia. The Ethiopian Mission has set aside the first Monday of each month during the year 1949 as a day of prayer for their work. May we pray with them on that day that He will bless them in their work.

We are sorry that the name of

MISS SHIRLEY MOSS

has been omitted
from the Prayer Cycle.
Will you kindly write in her
name as located at

TANTA HOSPITAL,
TANTA, EGYPT

Drum Calls
Many African Villages have their CALL DRUMS
What does the DRUM CALL of Africa's Soul mean to YOU?
Just a Suggestion for Poster, Invitation, or Program-Favor with Booklet Pages for the May Meeting.

Program Suggestions

An impressive *Opening* and *Closing* (and each on time) are important. When the appointed hour arrives have a hidden soloist sing, "Take My Life," asking the Society to join quietly in the May-emphasis stanza, "Take My Moments."

Follow with the Worship Service (p. 468) and Program topics. The thrilling theme—Preparing the Way of the Lord in Pioneer Work—will create interest, whatever "Method" is used, if Leaders saturate themselves with inspiration and information, using articles on Ethiopia and the S. Sudan in this *Magazine* and supplementary material offered in the Literature Dept. (p. 504). Consult recent issues of *C. U. Herald* and *The United Presbyterian*. Tell about the "Gidada Award" for which our young people are working. Use pictures and the map. Some may wish to do research work and report on anthropological information about Drum-call messages sent afar in some parts of Africa.

Create an attitude of close attention by announcing a Quiz to be given at the close of the Program topics, for which you may use questions similar to the ones included below.

Close by repeating together the 1949-50 Scripture theme: "Let the whole earth be filled with His Glory" (Psa. 72:19). Sing "Now Blessed Be His Glorious Name" (B. S. H. 84) as the doxology, then go out, one by one, in joyful, singing service as those who have been learning from Him, to set "the echoes ringing" of the Glory Song.

"LEARNER'S QUIZ"

1. What material does the Nuer use to make his drum? What other musical instruments has he?
2. To what 3 ways is the U.P. Church called to pioneer in Ethiopia and the South Sudan?
3. To what does Gidada compare the eagerness of Ethiopians for the Word?
4. How were the crowds at the Sayo Clinic kept under control?
5. What is "progress" in a blind student?
6. What new significance has the call of the drum in the South Sudan?
7. How many ordained ministers in our South Sudan mission?
8. What is a "pal-kuoth"?
9. Are witch doctors just something in stories?
10. Who is Tadessa? Lado?
11. Suppose a Nuer greets you with "Chi m-e-nu." What is he saying?
12. Where are full-time and short-term missionaries needed now?
13. What is the little "wonder car" that is becoming famous in Ethiopia?
14. Map Study (p. 450):
    a. What river connects Khartoum and Doleib Hill?
    b. On what river are Nasir and Akobo?
    c. Are our pioneer mission stations East or West of Doleib Hill? North or South?
    d. What *new* stations do you locate on the map?
    e. What countries touch Ethiopia? The South Sudan?

God Answers Prayer

By MISS MINNEHAHA FINNEY, Sterling, Kansas

I always think of my work in Egypt as being a very precious privilege to me. My first twenty years were spent in definite school work, leading young lives into closer touch with God and His love as manifested in Christ our Saviour.

Before we had the new Central Mission Building there in Alexandria where after 1910, the schools for boys and girls were housed, I had charge of the girls' school in the Moharrem Bey section of the city where I had years of work which gave me much joy and happiness for I had a delightful group of teachers and girls of all ages. Our old building there in Moharrem Bey was not too well fitted for a school for our quarters were rather crowded and inconvenient, but our joy in real fellowship was boundless and very satisfying to me. Prayer and Bible study held the first place in our lives for all ages in all the class rooms.

For quite a time, the older girls and I had a daily season of prayer together in a quiet room early in the morning before the regular school began at eight o'clock so you can guess how early we gathered together, coming from various distances from different parts of the city. These girls were the ones who were preparing to graduate several years later and did graduate in 1910 at the time the new building was dedicated.

At our daily morning prayer-meeting each girl had the privilege of presenting her own request for prayer. I kept the list from day to day and have the little "note-book" even yet somewhere among my belongings. Some of the requests were simple and girlish but we honored them all. Some were very touching. We even recorded the answers for it was my earnest desire for them to learn that "God answers prayer."

Miss Minnehaha Finney

The sequel is that four of those girls after they graduated became teachers in our school. Two of the four were Jewish girls. They soon confessed their faith in Christ as their Saviour and were baptized, giving evidence of a deep spiritual experience. They have lived earnest Christian lives ever since.

God bless them all. I thank God for this spiritual fellowship with these girls and their teachers.

A DAY'S WORK IN A DELTA VILLAGE

I always had a great longing to get out among the village women so asked for an appointment to district work at which I spent the remainder of my career in Egypt—about twenty-three more years. I made Tanta my headquarters and visited the villages, using the Delta Car as my means of transportation. Everybody knows about the Delta Car so I will not describe it more than to say it is a Railroad House-Car which runs on the Delta Light Railways, so as we go among these countless villages we have our own convenient place to live.

I remember one impressive experience. Miss Rena Hogg of Assiut had sent down one of her Bible Women to join me and the Bible Woman who often went with me on these village visits. Miss Rena wanted her Julia to see how we reached non-Christians.

The village we visited was at the very end of the Delta Light Railways lines, the very farthest north. According to the census which I had consulted, it was a large village with not one Christian in it except the R. R. Station Master. When we steamed into the village, had our little Delta Car shunted on to the siding, we proceeded to interview the young station master. When he knew who we were, he looked rather doubtful, saying "There is not one Christian in the whole village except me and my family, and my wife is off visiting her folks." When we told him that we had come to visit the women of the village, an imposing-looking old man standing by began to speak, saying, "Yes, I know you are the Christian women preachers and we do not want you in this village for all of us are non-Christians, so you had better get right on your car and go back where you came from." I said: "Well, since there is no train till late this afternoon, you will have to allow us to spend the day right here in your midst and we will consider it an honor to visit in some of your village homes," but he was adamant.

Rifka and I rather enjoyed the argument, but Julia from Assiut was frightened, so we returned to the Delta Car to consider the matter. I said: "We prayed earnestly on arrival that God would open the whole village to us and I am sure that He has heard our prayer. Now we must trust Him to answer in His own way." We prayed again and soon a little black girl came timidly to the car door and saluting us very politely said that her mistress, the wife of the village chief would like to have us visit her. I said, "There, girls, is the answer to our prayers."

We started, guided by the little black servant girl, and soon came to the house where we were met by a rather grand-appearing woman who ushered us into her best room, saying, "I want to hear the words of your Book." So all sat down and others came into the room and sat with us. I said to Julia and Rifka who were both excellent singers, "Let us sing some of the good Psalms and hymns." How the women listened and drank in the messages of song! Then we read many precious passages, words of our Lord Jesus showing the way of salvation and our need of a Saviour from sin. We soon learned that they had heard these sweet words on their frequent visits to Cairo, had loved to hear them. How we rejoiced! Time flew, then we said we would like to visit in other homes which we did with the same hearty welcome. By this time, Julia, who had been so frightened was deeply interested in all these dear women who were so eager to hear God's Word.

Dinner time approached so we returned to the car and Tewfik, our servant, had a good dinner waiting for us.

After a short rest we started out again, wondering where God would lead us. Soon we were met by a bevy of peasant women with their water jars on their heads, going to the canal

for their supply of water for the evening. They stopped us and said: "You visited the great ladies this forenoon and told them beautiful words which we also want to hear." Soon we had a crowd of peasant women right there in the middle of the street, which was, however, a sort of blind alley and well protected. They said: "We want to hear it all." They asked for the singing which they thoroughly enjoyed; then the reading from the Book, story after story—the words of our Lord, the Way of Salvation explained—we are all sinners and need a Saviour—on and on until almost dusk. We knew that it was time for the evening train to hook on our little Delta Car so we hurried on.

On our way to the car a man came running and cried out to us: "Stop at our village," which is the next one; so I wrote our ticket to that village where we spent the night. During the evening this man conducted us to several homes where we were heartily welcomed. In one rather nice home we met a young woman, fairly well educated, who could read, and who wanted to know more about God and Salvation through Jesus Christ. Of course we told her. When we left, on finding out that Rifka was the Bible Teacher in a near-by town, she quickly said: "I have a relative living there and I will go to her for a time so that I can hear more about what you have been telling me." Soon we found her in Kafr Sheikh with faithful Rifka teaching her. We have God's promise that the entrance of His Word giveth Light.

CALVARY AND EASTER

A song of sunshine through the rain,
Of Spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads ye sorrowing men,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart!

With shudder of despair and loss
The world's deep heart was wrung,
As lifted high upon the cross,
The Lord of Glory hung—
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day
Earth's blackest day, and whitest day,
Were just three days apart.

—Author Unknown, from Quotable Poems

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

A VILLAGE PROJECT

"Blessed am he that don't expect nothin' for he ain't gwine to be disappointed" is a quotation I have often been guilty of using during the past years. However, during the past week I have seen the fallacy of this statement and the value of planning and expecting.

Deir Mowas is a village closely connected with the name of Assad Bey Abdul Mutagalli — a wealthy land owner and business man. He considers this village his village and he speaks of the people there as "My People." For three years he has been talking with me about his grief over the poverty of the great number of his people and his great desire to help them. He has built good buildings for both the Boys' and Girls' Schools and I am giving him such assistance as I can in directing the school for girls and in helping with the Girls' Club. But still we were failing to help the very poor.

This week I went to that village to make my final preparation before opening the school for girls this fall and there I found Mr. Assad. He came into the school office just beaming and after greeting me he said, "Just as soon as you can finish here come with me. I have a good surprise for you." Naturally I went as quickly as possible and he took me to a room in the Boys' School where he had three looms set up—two for making cloth and one for rug making.

His desire is to first teach a group that will become teachers of this work. Then we will bring in needy boys and girls and even men and women and teach them to weave. When they learn, Mr. Assad will be willing to put looms in their homes and furnish the materials for weaving. He will be responsible for selling the cloth and rugs, retaining the price of materials and giving them the profits.

As I rejoiced with him over the project which was actually ready to begin work he remarked, "Now, all you need to do is to find the folks who will become the teachers." I realized that that was extremely important and was likely to be a little difficult but I accepted the challenge. On Friday I returned to the village, had a meeting of the Girls' Club which included the teachers of the Girls' School and presented the project to them, stressing the idea of the privilege of service. When I had finished I asked how many would be willing to learn the trade preparatory to teaching others. To my surprise six of the teachers and four of the Club Girls said they wanted to learn. I felt that perhaps they did not understand. I repeated that if they learned to weave it made them responsible for teaching some one else—and those others would be from the poorest people in the village. Their reply was, "We understand and we will do it. We want to serve."

It is the plan that as soon as we have teachers and can arrange for classes we will also give lessons in Adult Education each day, using the Laubach method as well as giving Bible lessons.

Jeannette L. McCrory,
Minia, Egypt

MARGARET BARNES CUTHBERT

An Appreciation

One of the most radiant daughters of the King I have ever known was Margaret Barnes.

She came to us at the P.M.I. in Assiut, Egypt, in the fall of 1919. Those who went through World War I in that part of the world, with the down-to-the-ground paucity of workers, will never forget how welcome recruits were that autumn. Not that they arrived for the opening of the year's work, for sea travel was still sadly disorganized! The schools had been hobbling along for some five weeks when the first group reached us.

Margaret Barnes spent no time commiserating us over those heavy weeks and months past, but tucked right into the work with all her buoyant energy and wealth of talents.

She was an excellent teacher, had her pupils constantly on tip-toe. And her enthusiasm was infectious among her fellow teachers, eastern and western. Service was sheer joy to her, and good will and cheer emanated from her constantly. She was dynamic, contagious.

What a wealth of new songs, new games, and new ideas that group brought to us. Every few days something rare was brought forth that brightened our way and lightened our load.

Her three years in Egypt were a rich, fruitful contribution. Her mother's need prevented longer direct service for the girls of the Nile Valley. And thus American boys and girls fell heir to one of the rarest character builders.

In 1925 she was married to Walter R. Cuthbert who survives her.

She was active in church work, was a member of the King's Daughters Missionary Society in our 1st Church, Los Angeles. And she was much in demand as a speaker on the work of the Mission in Egypt.

Always a joyous, earnest, sincere Christian, her death was triumphant. The last weeks of her life were especially redolent of the sweet consciousness of the Savior's presence. She walked with Him, and talked with Him with deepest reverence, but as with a familiar Friend. And in her last days she was very definitely conscious of His nearness and even saw Him right there in her room.

Ruth A. Work.

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

Avalon High School,
Pathankot, East Punjab, India

When we closed the school in July 1948 how little we knew of the terrific upheaval which was so soon to come to change everything. Of course we had expected that the attaining of independence on August 15th would necessitate many adjustments and that there might be some communal trouble but no one could have imagined the rioting and atrocities which resulted in the mass migration of some four million Muslims from the East Punjab to the new Muslim State of Pakistan and almost an equal number of Hindus and Sikhs from Pakistan to the East Punjab. In most cases Christians were not harmed by either community and as neutrals could help both sides. God's protection of them has made a deep impression on many of the non-Christians, many of whom have been disillusioned concerning their own gods and prophets and declare that Christianity must be the true religion. But because of the terrible enmity existing now between

Muslims and non-Muslims no one can go back and forth freely between the two dominions for fear of being considered spies. For that reason only a few of our girls from the Pakistan area have been able to come back and they expect to remain on this side of the border.

For three months during the winter months all high schools and colleges in the East Punjab were closed and the buildings used to house the thousands of homeless refugees. The Deputy Commissioner ordered four to five hundred to be put in our school but the number increased till there were over a thousand here and over 17,000 came here to get their rations which were stored in one of our dormitories. The staff worked hard to keep things in control for most of the refugees knew nothing of sanitation. The teachers knit jerseys from wool provided by Government and taught some of the women and girls to knit. They made over clothing and gave it out to the most needy ones. The government furnished heavy quilts and we were allowed to give one to three people. Most had nothing else and had to lie on the cement floor or on the ground with just that quilt or comfort over them. Of course we don't have snow here but when it rains and there is fresh snow on the mountains it is quite cold. Nearly all were in rags and you can imagine what a boon it was when we received several bundles of used clothing sent out by the Church World Service. Many people put their names on clothing which they sent but the people who received it in most cases could not read or write and we have not had time to write so if any who read this sent clothing please let me assure you that it was very much appreciated even though you have not received a personal letter. The vitamin tablets and powdered milk sent were also a great help and although the camp was closed in February we are still giving those things to poor refugees who have settled here. Today a Sikh man who was here in the camp came up to see us. He was passing through Pathankot and came in appreciation of what we had done for them when they were in need.

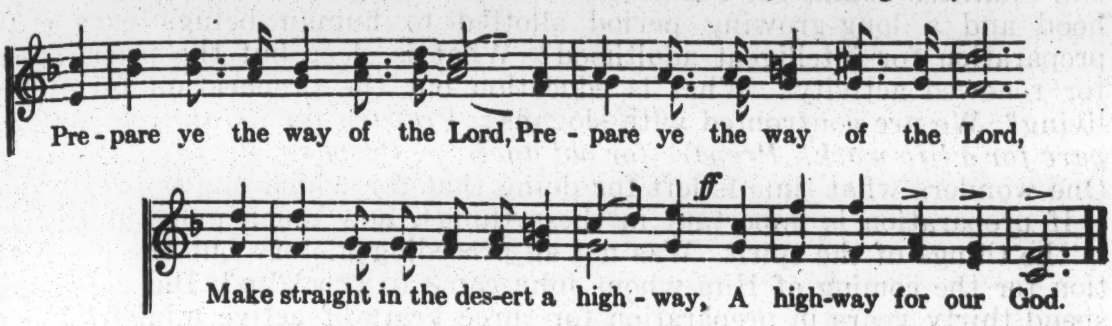
We do not have as many girls as before the partition but are getting new pupils nearly every day and we are very thankful that the mission has allowed us to continue our school even though they have told us that we must run it as economically as possible and save part of our appropriation for the new high school they are having to start in Sialkot to care for the girls of our Christian families who cannot come back here. There are many many problems and the future is uncertain but village girls from Gurdaspur, Dhariwal and Pathankot Districts are now having a chance for an education much nearer home than before. It has always been the policy of the mission to educate girls whose parents could afford to pay very little for them, through 8th grade in what is called a middle school. In a high school there are ten classes, eight and then two of the high grades, actually doing high school work. Anyone sending a girl to a high school was expected to pay fees sufficient to cover almost all her expense because such a school gets much less financial support from the mission and has to depend on fees and what grant they get from government. There has never been a middle school in this section of the mission and as a result only a few of the village girls of school age were sent to Sialkot to the middle school because it was too far from home. Now even those cannot go back there to school and the mission has allowed us to take them in here on lower fees as well as any others from these districts who will come.

Two girls will serve as examples. Omal Kumari's father is a village teacher and gets $10.75 a month. He has five other children and his wife is almost blind. She had been in Sialkot and is now in the 7th class. Sheila

(*Continued on page* 507)

Editorials

MRS. E. D. McKUNE, Editor, Eastview Dr., R. F. D. 3, Allison Park, Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh 21, Pa.



The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.—Isaiah 40:3-5.

The four Gospel writers refer to John the Baptist in this prophecy. John had one, and only one, mission to perform. He had been sent to *prepare* the way of the Lord. He was faithful to his commission. He preached an earnest, practical message, endeavoring to arouse wide expectation of the coming of Christ, then pointed Him out when He came. The keynote of John's preaching on *preparedness* was *repent.*

Dr. W. R. Bowie explains how John prepared the way for Jesus:

"When John the Baptist lived there were many people with no road into their hearts which Jesus might enter. They were like people who live shut in by mountains, or with a deep valley in front of their houses with no bridge across it, or with such a crooked road leading to their door that no one could find the way. The mountains were the great, wrong things which they had done, and the valleys were the deep gulfs of right things they would not do, and the crooked paths were the ugly crooked thoughts which they would not make straight. Jesus could not find the way. But John the Baptist said, 'Every valley shall be filled, and every mountain and hill shall be made low, and the crooked paths shall be made straight.' He tried to help people break down their sins, and fill up the big valleys of carelessness and indifference, and make their thoughts straight and true for Jesus to come to them."

John could exhort them to repent and assure them of repentance; he could not work repentance in them. He turned them over to Jesus for forgiveness of sins and saving grace.

Christian people today, including our missionaries in the South Sudan and Ethiopia, cannot forgive sin, but they can prepare the way for Christ by calling people to repentance. They can introduce them to the Living Christ of the Easter resurrection. He will fill their lives with love and joy and peace. In *Pilgrim's Progress* the Burden of Sin fell from Pilgrim's back at the sight of the cross and he leaped and shouted for joy because henceforth he could go forth with a light heart.

"One voice may set many echoes ringing. Always the voices are few but the echoes are many." Who knows how far the echo of the voice of even one missionary may go among a primitive people in putting them into such an attitude that Christ will be welcome to them and they welcome

to Christ? The seed sowing, or preparation, will produce a harvest.

How do we spend "our moments and our days?" We busy ourselves with the preparation of food for nourishing the body, the preparation of clothing for protection and adornment, the preparation of homes for shelter, and countless details for business and social engagements. Why are babyhood and a long-growing period allotted to human beings except as preparation for intelligent adulthood? What is sleep but the preparation for renewed activity? What is education but the preparation for fuller living? We are confronted with slogans: *Prepare for a rainy day! Prepare for a life work! Prepare for old age! . . . Prepare, Prepare, Prepare!* One wonders what time is left for doing that for which one is preparing.

If preparation is important in these things, how much more important in the things of the spirit. Was not all preceding history but the preparation for the coming of Him whom John came to proclaim? Did not Jesus spend thirty years in preparation for three years of active ministry?

Missionaries consecrate their lives to preparing the way for Christ to enter receptive minds and hearts and dwell there. It is likewise the privilege of all Christians to introduce men and women, boys and girls, to Christ, letting Him, through the Holy Spirit, lovingly teach them the joy of *The Glory Song*. Our part in the evangelization of the world is making it possible for all persons to see and realize the salvation Christ gives.

NEW BOARD MEMBER

The Board of Directors of the Women's General Missionary Society is happy to announce the election to its membership of Mrs. W. J. Harper McKnight, wife of the newly-installed pastor of the Brookline Boulevard United Presbyterian church in Pittsburgh. Mrs. McKnight has accepted the position of Temperance and Reform Secretary. She will succeed Mrs. G. Virgil Hutchison who has been serving as Acting Secretary in this department for more than two years. Mrs. Hutchison will now devote her efforts to her regular work as Women's Secretary.

Mrs. McKnight attended Westminster College in New Wilmington, Pennsylvania. During her husband's pastorate in the Kenmore church in Buffalo, New York, she carried on a variety of Christian activities. Besides teaching an adult Bible class, she served as president of Caledonia Presbyterial, and was active in the Council of Church Women of Buffalo and Erie County, as secretary of the department of Interracial Relations.

She is perhaps best-known for her outstanding work with mission study groups. For many consecutive years in the Kenmore church she organized and taught an annual School of Missions with a membership of approximately two hundred. She also conducted similar schools for other churches and groups of churches in communities in and around Buffalo. On the subject of methods for mission study she has spoken at numerous institutes, conventions, and conferences including the WGMS Convention in 1943. She has recently been elected Dean of Missions for the New Wilmington Missionary Conference where she will plan mission study classes for all ages.

While Dr. McKnight served overseas as an army chaplain, Mrs. McKnight went back to Westminster College as housemother of a dormitory. When, on his return, he became the college pastor, she continued her interest in campus activities, sponsoring the YWCA, organizing a club for students' wives, and speaking to many groups. Dr. McKnight took up his new work in Brookline the middle of February.

The Board now has its complement of fifteen members.

Edith L. McBane, Recording Secretary

CALL TO PRAYER

The women of the United Presbyterian Church are urged to join in the observance of the hour of prayer which occurs on June 7, at the W. G. M. S. Convention. This takes place at 10:00 A.M. Central Time, but the schedule below will assist you in reconciling the hour for other locations. This hour may be observed alone, or with other members of your Society or Presbyterial.

Overseas

Pakistan and India	8:00 P.M.
Egypt	5:00 P.M.
North and South Sudan	5:00 P.M.
Ethiopia	5:00 P.M.

In the United States

11:00 A.M.—Eastern
(12:00 M.—Daylight Saving)

10:00 A.M.—Central
(11:00 A.M.—Daylight Saving)

9:00 A.M.—Mountain
(10:00 A.M.—Daylight Saving)

8:00 A.M.—Pacific
(9:00 A.M.—Daylight Saving)

Sixteenth Annual Prayer Around The World

We pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. (*II Thessalonians* 1:11, 12.)

INCREASE IN REGISTRATION FEE FOR DELEGATES TO 1949 CONVENTION

The expense entailed in the conduct of the annual Convention of The Women's General Missionary Society is a question that has needed re-study for several years. Customarily, this expense is met from three sources. A registration fee of one dollar, paid by accredited delegates, covers a fraction of the cost of the Convention; the Women's Board underwrites most of the expenses of its members, its missionaries, Convention officers, speakers other than delegates, and printing costs; the hostess presbyterial bears all other expenses of the Convention by levying an assessment on its members. In the last few years, however, the total cost to the entertaining presbyterial has increased to such a point that we are forced to consider other means of supplying it.

Since only about two-thirds of the presbyterials ever entertain the Convention, it seems unfair that a presbyterial should be penalized by having to tax its members heavily in order to entertain. It seems that such cost should be borne each year by all presbyterials together. An increase in the registration fee paid by presbyterial delegates seems to be the simplest way.

The Board of Directors of the W.G.M.S. felt that the situation is sufficiently urgent to warrant action which would be effective for this year's Convention. Therefore, the Board voted: "That the registration fee for the 1949 Convention be increased to two dollars, payable by Con-

vention officers, Board members Magazine Staff, delegates of Women's Associations, presbyterial delegates, missionaries certified by the Board, Life Members, Life Directors and full-time registered visitors; and that a recommendation from the Board be presented to the 1949 Convention through the Recommendations Committee that this regulation be adopted for future conventions." This action applies only to the forthcoming Convention, and will permit the delegates themselves to decide the amount of the registration fee thereafter.

The Board will continue to be responsible for the items of expense listed above which it has carried in the past.

The new regulation will also simplify the process of registration at the 1949 Convention, since the two-dollar fee will be required of all classifications of delegates, together with full-time registered visitors. No registration fee will be collected from local visitors who attend the sessions without asking for room assignments.

Committee of the Women's Board

TRANSPORTATION INFORMATION

WGMS Convention — Sterling, Kansas — June 2-7, 1949

All points *starred* as *approximate* quotes. The *tax* is *included* in each quotation.

Starting Point	Ticket (R. T.)	Lower Berth (one way)	Upper (one way)
*Los Angeles	$110.06	$16.04	$12.19
*San Francisco	110.06	16.04	12.19
*Portland	110.06	17.54	13.34
*Seattle	110.06	17.54	13.34
*Spokane	95.97	16.04	12.19
*Nampa	93.73	13.08	10.52
*Denver	36.46	5.81	4.43
		Berth to Chicago (one way)	To Chicago (one way)
Boston	133.39	9.95	7.53
New York	121.96	8.91	6.79
Philadelphia	114.54	8.28	6.27
Washington, D. C.	109.08	8.28	6.27
Pittsburgh (1st Class)	86.71	4.72	3.57

Note:—Berth on to Sterling—$8.28 (one way) or $6.27 (one way).

Pittsburgh to Chicago by Coach $25.13 (R.T.)

Chicago to Sterling by Pullman $46.75 (R.T.)

Lower berth $8.28 (one way) — Upper $6.27 (one way)

Note:—See March Magazine for schedule from Pittsburgh to Sterling.

Transportation Committee.

ENTERTAINMENT AT THE WGMS CONVENTION

June 2-7, 1949 — Sterling, Kansas

The charge for room and meals for the full time, Thursday evening dinner through Tuesday lunch, will be $15.00. The prices for meals are as follows: breakfast 50¢, luncheon 75¢, dinner $1.00.

For meals for only one day send reservation 24 hours in advance.

Send all reservations to Mrs. John Dill, Sterling, Kansas as soon as possible. This will enable the women of Arkansas Valley Presbyterial to give everyone a gracious welcome without last minute confusion.

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary

Publication Building

209 Ninth St., Pittsburgh 22, Pa.

HOW MUCH?

"Be persistent in prayer and wide awake about it when you give thanks."
Col. 4:2 (Goodspeed translation)

How much are you thankful? I'm thankful a penny,
I will not give more if I have to give any;
They're all the time begging for folks 'cross the sea,
Where I never have been and I don't want to be!
They gave me this box, and I must put in some,
But I'll keep all the rest for the "heathen at home!"

How much are you thankful? I'm thankful a dime;
I think that's good enough to give all at one time;
It's a good cause, of course, and the need's very great,
But I've other expenses that simply can't wait;
I must have new ribbons and gloves, that is clear;
I guess that the heathen can wait one more year!

How much are you thankful? I'm thankful a dollar;
'Twould be more, but I'm only a mission school scholar;
It was hard saving this, from the little I had,
But nothing I've done ever made me so glad;
For I know that the Bible means blessing to me,
And I want to help send it far over the sea.

How much are you thankful? I'm thankful a prayer;
I didn't have money to send over there,
But I've asked every day that the news might be sent
With teachers and preachers to tell what it meant;
And I know I was heard by the Father above,
Who grants what we ask for in faith and in love.

How much are you thankful? I'm thankful a life;
I've heard about lands full of sorrow and strife,
Of minds deep in darkness, and hearts full of woe—
And I've heard the command of my Lord, who says "Go!"
For His goodness and mercy and promise divine,
A life is small payment! O Master, take mine!

Lutheran Woman's Work.

SENIOR LIFE MEMBERS

$25.00 Each

413. Mrs. Howard Q. Turner, Pittsburgh, Pa. By friends in the W.M.S. of Third U.P. Church.
801. Virginia McElhaney, Torrington, Wyo. By a friend.
802. Miss Margaret Gamble, Torrington, Wyo. By her parents.
803. Mrs. Gladys Neil, Loveland, Colo.
804. Mrs. Caroline Reid, Fort Morgan, Colo. By her husband, Willard Reid.
805. Mrs. Winifred Wright, Fort Morgan, Colo. By her husband, S. M. Wright.
806. Mrs. Mary McGirr, Fort Morgan, Colo. By her friends, Mrs. Calvin Work and Mrs. Myra Snodgrass.
807. Mrs. Elizabeth Wagner, Denver, Colo. By Belle Wright.
808. Mrs. Ione Glassner, Denver, Colo. By Belle Wright.
809. Mrs. Dorothy Miller, Denver, Colo. By Belle Wright.
810. Mrs. Robert Carson, Denver, Colo. By Mrs. Myrta C. Harper.
811. Miss Jane Wright, Denver, Colo. By Mrs. Lester Carlson and Peggy Ann Carlson.
812. Mrs. Lillian Stormont Freeman — In Memoriam. By her sister, Mrs. J. C. Lawrence, Canon City, Colo.
813. Mrs. Elwood Murphy, Columbus, Ohio. By her daughter, Lucile Murphy.
814. Mrs. Nellie Johnson, Columbus, Ohio.
815. Mrs. Jeannette Needham, Columbus, Ohio.
816. Mrs. Clarence Haverfield, Columbus, Ohio. By Mrs. J. O. Welch.
817. Mrs. Louis E. Vandergrift, Columbus, Ohio. By Mrs. J. O. Welch.
818. Miss Lucile Murphy, Columbus, Ohio. By members of the Evening Group of Neil Avenue Church.
819. Mrs. Herbert Hooper, Worthington, Ohio. By Mr. and Mrs. Harry C. McCampbell.
820. Mrs. Edna Strait, Springfield, Ohio. By Miss Sarah Reid.
821. Mrs. D. D. Bickett, Xenia, Ohio. By a friend.
822. Mrs. F. A. Jackson, Xenia, Ohio. By a friend.
823. Mrs. J. A. Finney, Xenia, Ohio. By her husband.
824. Mrs. Frank Collins, Xenia, Ohio. By Mrs. Raymond Hopping.
825. Mrs. Wiley McCoy, Xenia, Ohio. By Mrs. E. S. Foust.
826. Mrs. Bruce Bickett, Xenia, Ohio. By Miss Maude McClellan.
827. Miss Beatrice McClellan, Cairo, Egypt. By Mrs. W. A. Bickett.
828. Mrs. J. J. Stout, Xenia, Ohio. By Mrs. J. Harry Nagley.
829. Mrs. Leigh Taylor, Xenia, Ohio. By Mrs. James Wagner.
830. Mrs. Edwin Klontz, Jamestown, Ohio. By friends.
831. Miss Ruth Henderson, Dayton, Ohio. By Ruth Hopping.
832. Miss Gladine Tapp, Fresno, Calif. By members of the Mildred J. Robb Circle of Fresno.
833. Mrs. Frances Elster, Fresno, Calif. By her aunt, Mrs. Elizabeth Miller.
834. Mrs. J. L. Hibbs, Fowler, Calif. By Mrs. Myra Gibson.
835. Mrs. Lois Sherwood Pifer, Selma, Calif. By Mrs. Myra Gibson.
836. Mrs. Bessie Lantis, Fresno, Calif. By her daughter, Mrs. H. S. Wilson.
837. Mrs. Florence Nash, Caruthers, Calif. By a friend in Easton, Calif. W.M.S.
838. Mrs. Arnold E. Archibald, Berkeley, Calif.
839. Mrs. Fannie R. Miles, Berkeley, Calif. By an anonymous friend.
840. Mrs. E. H. Miller, Berkeley, Calif. By her friend, Mrs. Katherine Meredith.
841. Mrs. Mildred R. Queen, Berkeley, Calif.
842. Mrs. Gertrude Pietzner—In Memoriam. By her friend, Mrs. H. S. Tolen.
843. Mrs. Clyde Myers, San Francisco, Calif. By Mrs. J. L. Peltret.
844. Miss Mary Watson, San Francisco, Calif. By Mrs. Wallace Feuster.
845. Mrs. Martin Pihl, San Francisco, Calif. By Miss Sally Sahati.
846. Mrs. Wallace Feuster, San Francisco, Calif. By bequest of will of Miss M. Benedict and two friends.
847. Mrs. R. C. Bird, Oakland, Calif. By a friend.
848. Miss Elizabeth Cook, San Francisco, Calif. By Mrs. James Muse.
849. Mrs. Bertha G. Bevier, Morgan Hill, Calif. By Glenn Irwin.
850. Mrs. Helen Elizabeth Irwin, New Concord, Ohio. By John Irwin of Morgan Hill, Calif.
851. Mrs. Gola Gillespie, Selma, Calif. By her brother-in-law and sister, Mr. and Mrs. Herbert Hibbs.
852. Mrs. Kate Wigton, San Francisco, Calif. By members of the Stewart Memorial W.M.S.
853. Miss Alice Culin, Oakland, Calif. By a friend.
854. Miss Evelyn Jones, Oakland, Calif. By a friend.
855. Mrs. Elsie Pisor, Fresno, Calif. By members of the W.M.S. of Monmouth, Calif. Church.
856. Miss Susie Reed, Fresno, Calif. By a friend.
857. Miss Florence Helen Alexander, Fresno, Calif. By her parents, Mr. and Mrs. J. D. Alexander.
858. Mrs. G. A. Westlake, Burgettstown, Pa. By Lillian A. Jones.
859. Mrs. M. C. Wilson, Canonsburg, Pa. By her daughters, Mrs. E. I. McNary and Mrs. Olive Taylor.

860. Mrs. William G. Wylie, Washington, Pa. By her mother, Mrs. J. E. Johnston.
861. Mrs. D. S. Giffin—In Memoriam. By her sister, Mrs. Mary H. Miller.
862. Mrs. Elva Proudfit, Canonsburg, Pa. In memory of Mrs. Anna White. By Miss Belle McLaughlin.
863. Margaret Johnston, Canonsburg, Pa. By her niece, Mrs. T. J. Jones.
864. Miss Mary A. McBride—In Memoriam. By friends in Canonsburg, Pa.
865. Mrs. S. N. Kelso, Canonsburg, Pa. By her husband.
866. Ruth Louden, McKeesport, Pa. By Jennie McBurney, Canonsburg, Pa.
867. Edith Wilshaw—In Memoriam. By a friend in Canonsburg, Pa.
868. Mrs. Jeanne Weanie, Donora, Pa. By friends.
869. Mrs. Blanche Garletts, Uniontown, Pa. By members of the Donora W.M.S.
870. W. C. Jacobs—In Memoriam. By Mrs. W. C. Jacobs, R.N., Donora, Pa.
871. Mrs. George King, Houston, Pa. By members of the W.M.S.
872. Mrs. L. S. Sprowls, Houston, Pa. By friends.
873. Mrs. John Hodgson, Houston, Pa. By a friend.
874. Mrs. Letitia McBurney—In Memoriam. By her daughter, Martha L. McBurney, Mt. Pleasant U.P. Church, Hickory, Pa.
875. Ezra McBurney—In Memoriam. By his daughter, Jean D. McBurney, Hickory, Pa.
876. Mrs. Allie M. Phillips, Canonsburg, Pa. In loving memory of Mrs. Mary Holleran, Peters Creek, W.M.S.
877. Sadie E. Himmeger, Canonsburg, Pa. By her niece, Minnie Douglass.
878. Mrs. J. Homer Wallace, Taylorstown, Pa. By Sara Knox and Vera Knox Stine.
879. Mrs. Roy Bryson, Taylorstown, Pa. By Sara Knox and Vera Knox Stine.
880. Mrs. Albert Mawhinney. By her friend, Mrs. George N. Glass, McDonald, Pa.
881. Mrs. Ross Fraser, Washington, Pa. By a friend.
882. Mrs. Bess McNary Sprowls, Boswell, Pa. By a friend.
883. Mrs. Robert L. McCarrell, Sr., Washington, Pa.
884. Margaret G. Ewing, Washington, Pa. By friends.
885. Mrs. Charles H. Spriggs, Washington, Pa. By a friend.
886. Mrs. Hannah M. Bane—In Memoriam. By members of the W.M.S., Second U.P. Church, Washington, Pa.
887. Elizabeth C. Myers—In Memoriam. By members of the W.M.S., Second U.P. Church, Washington, Pa.
888. Mrs. Scott Clark, Washington, Pa. By friends.
889. Mary E. Pollock, Eighty Four, Pa. By friends.
890. Mary Clark, Washington, Pa. By friends.
891. Mary Dinsmore, West Middletown, Pa. By two friends.
892. Kay Buchanan, Avella, Pa. By Etta M. McClure.
893. Betty Patterson, Rea, Pa. By Sarah Wilson.
894. Margaret Grant, Canonsburg, Pa. By friends.
895. Alice Jane McClelland, Canonsburg, Pa. By friends.
896. Mrs. James Hanlin, Brooklyn, N.Y. By Mrs. A. Commeret and the members of the Women's Missionary Society of Westminster Church.
897. Mrs. Maud C. Hacker, Queens Village, N.Y. By a friend.
898. Mrs. L. A. Rackett, Brooklyn, N.Y. By her husband.
899. Mrs. Harriett A. Beggs, Tulsa, Okla. By Mrs. Jessie Newcomb.
900. Mrs. Charmion Venable, Tulsa, Okla. By friends.
901. Mrs. Fayme Preston, Tulsa, Okla. By friends.
902. Mrs. George A. Corbin, Washington, D.C. By two friends.
903. Mrs. David N. Showalter, Silver Spring, Md. By two friends.
904. Mrs. William J. Armstrong, Jr., Forest Glen Estate, Md. By friends.
905. Mrs. Ellery E. Laum, Philadelphia, Pa. By Mrs. Norman Pape.
906. Elsie McElvair, Yeadon, Pa. By members of the Rose Shereda Y.W.M.S. of Woodland Church.
907. Mrs. Blanche Galloway, Philadelphia, Pa. By members of the Virginia Liggitt Brown W.M.S. of Seventh Church.
908. Mrs. Esther M. Irwin, Philadelphia, Pa. By members of the Christian Women's Association of Sherwood Church.
909. Mrs. James O. McDonald, Wilmington, Del. By friends.
910. Mrs. F. K. Hale, Wilmington, Del. By friends.
911. Mrs. Thomas Faux, Wilmington, Del. By friends.
912. Miss Joyce Mackes, Philadelphia, Pa. By a friend.
913. Mrs. Clara Childson, Philadelphia, Pa. By Mrs. Bessie Bergry.
914. Miss Bertilea Black, Philadelphia, Pa. By Miss Jennie Radle.
915. Mrs. Elizabeth Bergman, Philadelphia, Pa. By Miss Jennie Radle.
916. Miss Bessie Scott, Ardmore, Pa. By a friend.
917. Mrs. Samuel P. Leeds, Philadelphia, Pa. By a friend.
918. Miss Lillie Black, Philadelphia, Pa. By members of the Kathryn MacKenzie W.M.S., Overbrook Park U.P. Church.
919. Mrs. John A. Jeffrey, Philadelphia, Pa. By members of the W.M.S., Seventh U.P. Church.

920. Mrs. William E. Ball, Philadelphia, Pa. By members of the W.M.S., Seventh U.P. Church.
921. Mrs. Samuel J. Murphy, Philadelphia, Pa. By members of the W.M.S., 7th U.P. Church.
922. Mrs. Willard Hess, Washington, D.C. By Mrs. Esther Giffen.
923. Mrs. Herbert J. Hoeflinger, Philadelphia, Pa. By Laura Forsyth.
924. Mrs. Minnie E. Marks, Philadelphia, Pa. By Mrs. Franklin Rennie.
925. Miss Marie Wagner, Philadelphia, Pa. By Miss M. Eagleson.
926. Mrs. Margaret S. Hughes, Philadelphia, Pa. By Mrs. Charles McGowan.
927. Mrs. Jessie Gibson, Philadelphia, Pa. By Miss Sara Graham.
928. Mrs. Charles (Edith) Huber, Philadelphia, Pa. By a friend.
929. Miss Helen Riley, Philadelphia, Pa. By a friend.
930. Mrs. Amos H. Shreiner, Upper Darby, Pa. By a friend.
931. Mrs. Thelma Spohr Wright, Holly Oak, Del. By a friend.
932. Mrs. Emma E. Moore, Wilmington, Del. By the Margaret Robinson Bible Class of the First Church.
933. Mrs. Dorothy Wadman, Wilmington, Del. By the Margaret Robinson Bible Class of the First Church.
934. Mrs. Harvey Clifton, Wilmington, Del. By the Willing Workers Class of the First Church.
935. Miss Judith E. Sandberg, Philadelphia, Pa. By Miss Emma Kilgus.
936. Mrs. Andrew H. Likens, Philadelphia, Pa. By Mrs. J. Kraemer, Kathryn Ross and Evelyn Firsching.
937. Mrs. Robert H. Rainey, Philadelphia, Pa. By Mrs. Albert Bailey and Mrs. James Watson.
938. Mrs. Anna Schmidt, Philadelphia, Pa. By friends.
939. Mrs. J. G. McWilliams, Philadelphia, Pa. By friends.
940. Mrs. Helen Pawlewicz, Springfield, Pa. By her mother.
941. Mrs. Joseph Hetherington, Washington, D.C. By friends.
942. Mrs. Stella Beighley, Harrisville, Pa. By The Sara Cochran Bible Class.
943. Mrs. Ben Pardo, Slippery Rock, Pa. By members of the Enterprise Missionary Society.
944. Mrs. Katheryn Wike, Slippery Rock, Pa. By members of the Grace Braham Circle.
945. Mrs. Bettv Bauer, Harrisville, Pa. By friends.
946. Mrs. Beulah Buchanan, Harrisville, Pa. By friends.
947. Mrs. Sarah Nesbitt. Zelienople, Pa. By her husband, Charles B. Nesbitt.
948. Mrs. S. S. Stoops, Petrolia, Pa. By her husband.
949. Mrs. Laura Dunlap, Grove City, Pa. By members of the Scotch Hill W.M.S.
950. Mrs. Willis M. Ruby, Butler, Pa. By her husband.
951. Mrs. Mable Ferguson, Butler, Pa.
952. Mrs. Norman MacDonald, Butler, Pa. By Sunshine Fund of the Jean Black Missionary Society.
953. Mrs. Merle Snyder, Butler, Pa. By Mrs. Lawrence G. Wilson.
954. Mrs. Albert B. McClester, Butler, Pa By her husband.
955. Miss Bess McClung, Butler, Pa.
956. Mrs. Mae Smith, Butler, Pa. By Mrs. H. R. Edeburn.
957. Mrs. Reed Rosenberry, Butler, Pa. By a friend.
958. Mrs. Emile Sayegh, Tanta, Egypt. By a member of the W.M.S., Grove City, Pa.
959. Miss Elsie Michael, Petrolia, Pa. By friends.
960. Miss Barbara Ann Hays, Karns City, Pa. By her family.
961. Eleanor Louise Taylor, Grove City, Pa. By her mother, Mrs. A. R. Taylor.
962. Mrs. Earl Nutt, Grove City, Pa. By Mrs. Donald Dunlap.
963. Mrs. Frank D. Christie, Grove City, Pa. By her husband.
964. Mrs. Ashley D. Sandrock, Sewickley, Pa. By her mother, Mrs. Eugene Mechler.
965. Mrs. Sam J. Uber, Mercer, Pa. By a friend.
966. Mrs. Lyle Hilliard, West Sunbury, Pa. By her husband.
967. Miss Jennie McCandless, West Sunbury, Pa. By five friends.
968. Miss Rose McCandless, West Sunbury, Pa. By her sister, Jennie McCandless.
969. Mrs. Grace Elliott, Grove City, Pa. By members of the Ebenezer W.M.S.
970. Mrs. Dorothy McCandless, Grove City, Pa. By members of the Springfield W.M.S.
971. Mrs. Charles L. Sloan, Grove City, Pa. By her husband.
972. Miss Phame Atwell, Grove City, Pa.
973. Miss Nannie L. Perry, Grove City, Pa. By her sister, Lottie Perry.
974. Miss Annette Wilson, Yellow Pine, Ala. By Mrs. Addison H. Leitch.
975. Miss Ella Hay, Saxonburg, Pa.
976. Miss Ruth Hay, Saxonburg, Pa.
977. Mrs. Willis Gray, Canton, Ohio. By a friend.
978. Mrs. Gerald Weaver, Mansfield, Ohio. By members of the Ella Montgomery Guild of East Mansfield.
979. Mrs. I. G. Jackson, Canton, Ohio. By members of the W.M.S., Fairmount U.P. Church.
980. Mrs. Orlo Mallery, Canton Ohio. By Mrs. W. E. Rehbein.
981. Miss Laura Martin, Canton, Ohio. By members of the First U.P. Church, W.M.S.
982. Mrs. Carrie Clapper, Canton, Ohio. By a friend.

983. Mrs. Elizabeth Amacher, West Lafayette, Ohio. By her daughter, Mrs. Wade Zingg.
984. Mrs. W. W. Webb, Mansfield, Ohio. By Mrs. W. Frank Wilson.
985. Mrs. Charles Shook, Mansfield, Ohio. By members of the W.M.S.
986. Mrs. Glenn W. Guthrie, Mansfield, Ohio. By her husband.
987. Mrs. P. L. Fair, Havertown, Pa. By her father, Mr. George A. Gump.
988. Mrs. C. A. Sprunger, Canton, Ohio. By members of the Daugherty Missionary Society, Reedurban, Ohio.
989. Mrs. Pearl Z. Bowers, Massillon, Ohio. By members of the Y.W.M.S. of Reedurban.
990. Mabel Henderson Wallace, Palmer, Alaska. In memory of her sister, Mary Douglas Henderson. By her parents and friends.
991. Kathleen Wylie Henderson, St. Clairsville, Ohio. In memory of her sister, Mary Douglas Henderson. By her parents and friends.
992. Mrs. J. B. Wylie, Wooster, Ohio. In memory of Mary Douglas Henderson. By friends in the Wooster congregation.
993. Mrs. L. H. Osmond, Pittsburgh, Pa. By her husband.
994. Miss Lillian Lloyd, Pittsburgh, Pa. By members of the Mary B. Phillips Circle of the King's Daughters of 3rd U.P. Church.
995. Mrs. William A. Minteer, Pittsburgh, Pa. By members of the Jean Long Missionary Society.
996. Mrs. Mary B. Carter, Pittsburgh, Pa. By her mother, Mrs. Charles H. Boyd.
997. Mrs. Carl Ruhe, Pittsburgh, Pa. By Mrs. Rebecca W. Atkinson, a friend.
998. Mrs. J. W. Allen, Jr., Pittsburgh, Pa. By her sister.
999. Miss Christina Mincher, Pittsburgh, Pa. By a friend.
1000. Mrs. Georgia Murdock, Pittsburgh, Pa. By a friend.
1001. Mrs. H. E. Miller, Hookstown, Pa. By Miss Margaret H. Miller and Mrs. J. C. Spielman.
1002. Mrs. Scott F. Brenner, Carnegie, Pa. By Miss Phoebe Latimer.
1003. Virginia Ellen Nahors, Uniontown, Pa. By her uncle and aunt, Mr. and Mrs. Joseph Ralston.
1004. Mrs. Jane Woodworth, Pittsburgh, Pa. By Miss Hattie Milholland.
1005. Miss Effie MacMillan, Pittsburgh, Pa. By her sister.
1006. Mrs. Marion Finlay, Pittsburgh, Pa. By a friend.
1007. Miss Esther Shaw, Pittsburgh, Pa. By a friend.
1008. Mrs. F. E. Duckworth, Pittsburgh, Pa. By Mrs. W. S. McCormick.
1009. Mrs. Carl Allmendinger, Pittsburgh, Pa. By Mrs. J. Smith Miller.
1010. Mrs. Hazel Scheuring, Pittsburgh, Pa. By Mrs. J. Smith Miller.
1011. Mrs. Audrey Lang Neu, Pittsburgh, Pa. By members of the Mary Wilson Circle of the Third U.P. Church.
1012. Sally Lyle, Pittsburgh, Pa. By Susan Culbertson.
1013. Dorothy Robb, Pittsburgh, Pa. By a friend.
1014. Jane W. Woodside, Pittsburgh, Pa. By Mrs. Jessie Coventry.
1015. Mrs. Harry Courtney, Pittsburgh, Pa. By Miss Mabel Weitzel.
1016. Mrs. Catherine Antommaria, Pittsburgh, Pa.
1017. Miss Mary Ellen Bryan, Pittsburgh, Pa. By a friend.
1018. Ann K. Foster, Pittsburgh, Pa. By her mother, Mrs. W. K. Foster.
1019. Mrs. Marie King, Coraopolis, Pa. By Mrs. Muriel McKee Flinn.
1020. Mrs. Lottie Carl, Coraopolis, Pa. By Mrs. J. H. McCartney.
1021. Mrs. Robert Harper, Coraopolis, Pa. By Mrs. A. F. Purdy.
1022. Mrs. Ruth Holzapfell, Coraopolis, Pa. By Rev. and Mrs. J. T. Vorhis.
1023. Mrs. Edith E. MacDonald, Coraopolis, Pa. By Mrs. Mary McKee Moody.
1024. Miss Joan Oellig, Coraopolis, Pa. By a friend.
1025. Mrs. Mae O. Church, Pittsburgh, Pa. By friends
1026. Mrs. Audrey M. Patton, Pittsburgh, Pa. By friends.
1027. Mrs. T. J. Gillespie, Pittsburgh, Pa.
1028. Mrs. Leonard F. Masquelier, McDonald, Pa. By friends.
1029. Mrs. Ruth Riegert, McDonald, Pa. By friends.
1030. Mrs. R. L. Mahood, Petrolia, Pa. By Mrs. W. O. Thomas.
1031. Mrs. Joseph Wright, Apollo, Pa. By her son, John Wright.
1032. Mrs. Ira Knepshield, Apollo, Pa. By her husband.
1033. Mrs. Henry K. Hawkins, Apollo, Pa. By members of Apollo Women's Society.
1034. Miss Barbara Jackson, Apollo, Pa. By a friend.
1035. Mrs. Charles Farster, Apollo, Pa. By Mr. and Mrs. Paul Black.
1036. Mrs. Ira Woods, Apollo, Pa. By Miss Iva Jackson.
1037. Mrs. Clyde Clark, Apollo, Pa. By members of the Lois Kingan Mission Circle in Apollo.
1038. Mrs. Lottie Groves, Plumville, Pa. By friends.
1039. Margaret Louise Pranses, Pittsburgh, Pa. In memory of her mother by Emabel.
1040. Emabel Hamil, Plumville, Pa. By Mary and Zella.
1041. Mrs. Margaret Beck, Dayton, Pa. By members of the Dayton Women's Society.

Young Women And Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $9,000).
Permanent—Support of G.B.S., Paerur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anna Howard, Matron Frenchburg Dormitory.

"A WORTH-WHILE TASK WELL DONE IS FOLLOWED BY THE JOY OF VICTORY."

"Aye, a call is now sounding for you and for me,
Not only from nations far over the sea,
But it comes from the lands that lie at our feet,
It comes from the needy we pass in the street;
It comes from the homes of want and of woe;
It comes to our ears wherever we go."

NEW SOCIETIES

Conemaugh Presbyterial — 1st Indiana "The Beaver Mission Circle—12 members. The sponsor is Mrs. Harry J. Taylor. While the society is but a few months old, it has already made contact with one of our Indian stations, the Cherokees. By correspondence, the name of an Indian lad, a very promising youth, was secured. His last name is *Beaver*, so the Society holds his name. This boy was 13 the other day, so he is richer now by a nice new shirt and a pair of sox!

Monongahela Presbyterial—Ingram Stotz-Welch Circle. Sponsor, Mrs. Doris Lucas. The Society honored two of its very worthy women in the church. Mrs. Edward Stotz was for many years presbyterial Junior secretary, and for many more the Junior superintendent in her own church. Not many days ago, she received her eternal promotion! Miss Mary Welch is a great friend of girls and has given much guidance in missionary society work in her church. A worthy tribute to both!

Tennessee Presbyterial — Norfolk Girls' Circle. Sponsor, Mrs. Marcella Page.

SOME MUSINGS

Assessments

I. *Presbyterial Expense Fund* — What is it?—(1) It is a flat sum asked of each *society* or (2) it is based on the *number of members* in the society, the total of which is called the Presbyterial Expense fund —e.g., a presbyterial asks from each W.M.S. and each Y.W.M.S. a flat sum, $3.00 or more; from Teen-Agers, $2.00; from each Junior society $1.00. Other presbyterials ask fifteen to twenty-five cents a member, perhaps more, and thus gather the Presbyterial Expense Fund. The manner of giving and the amount asked are decided by presbyterial.

For what is this fund used?—It provides the membership dues of societies to respective presbyterials; it meets running expenss of the presbyterial; it affords the wherewithal to pay whole or partial expenses of presbyterial delegates to General Conventions. There may be other legitimate uses of this fund.

II. *W. G. M. S. Expense Fund* — What is it?—It is a fund by whicn societies, through their presbyterials, share in the expenses of maintaining a headquarters with its offices and sufficient staff and necessary equipment to carry on a legitimate business in a business-like manner; also, other expenses necessary for prosecuting the work of a recognized corporation and going concern.

The askings are very modest—*ten cents* per member annually from every woman and young woman member and *five cents* annually from each member of a Girls' Circle. The Society may pay the fee, basing it on number of members.

If each member would do her share, receipts would more nearly be a distinct aid in maintaining the headquarters at 902-908 Publication Building, Pittsburgh, Pa., and other general expenses.

III. *Isaiah* 41:6 *Fund*—This fund is *not* an assessment as are I and II, but rather a contribution, large or small, which is meant primarily for the purpose of making possible presbyterial representation at General Conventions annually from those presbyterials financially unable to underwrite expenses for their delegates. The understanding is that *one* delegate may have an amount equal to the price of her ticket (pullman not provided) if the full amount is necessary. There are other presbyterials that pay delegate expenses, each sending only one delegate, so it is only fair that *but one* delegate in an Isaiah-aided presbyterial be given aid.

Societies have responded well to this fund. Those desiring aid should have their request in by *January* 1 the *year* of the particular *convention*. The names of the principal delegate and her alternate should accompany the request as well as the address of each.

The musings cease! It is not necessary to touch on the Thank Offering. Everybody seems to understand it thoroughly. It is most frequently the high point of giving in the life of a society. Our hope is that *everyday giving* may become *equally enthusiastic*. Our joy should be to be joyful givers to all of the Lord's work.

YOUTH MISSION ENTERTAINED

Mrs. Leslie A. Hilsenhoff, secretary of Young Women in Monmouth Presbyterial, writes of the dinner served to more than one hundred young people, boys and girls, on February 8. The Second U.P. church as host sponsored the Executive Board of Monmouth Presbyterial. Mrs. Wendell Whiteman, president of the presbyterial, presided during the evening and extended greetings to the guests. The women of the church served the dinner. Others participating were Rev. H. M. Jamieson and Rev. Donald Vogel of the College faculty, and Mrs. Grace Peterson and Miss Martha McKisick who rendered musical selections.

The program was built around the general theme, "Commit thy way unto the Lord." Mrs. Howard Buchanan was the principal speaker, basing her talk on missions in Ethiopia and the Sudan. It was an inspiration to every one and emphasized the importance of youth participation in the work of the church.

The film, "Go Forth," in its message presented a challenge.

This is the third youth dinner. It has seemed vastly worthwhile. Those present came from the Monmouth churches, Alexis and Biggsville, boys and girls from the 8th grade and up into college age.

Girls' Circle Program

By MRS. WALTER G. COMIN, JR., Pittsburgh, Pa.

If you dream of "far away places" you will enjoy planning the next three programs as an imaginary flight to our mission stations in South Sudan, Ethiopia, India and Pakistan, Egypt and North Sudan.

The actual flights necessary to reach these places have been planned by an accomodating young lady in the international offices of one of our great airlines. She also said that it would cost about $1750.00; that one would need passports, visas, and "shots" against yellow fever, small pox, cholera, typhus, typhoid and tetanus. There would be the need to inquire about governmental regulations regarding goods and money which could be taken into or out of the various countries.

Your trip will not involve either money or such preparations.

YOU WILL NEED

1. A world map; Map of Africa.
2. Pictures of the South Sudan and its peoples, also of Ethiopia. Look in your Library for old magazines, National Geographics and Encyclopedias.
2. Prayer Cycle and this and other issues of the Magazine.

YOU MAY ADD

1. Tickets for each member. Tickets should be four-page booklets, 5″ x 3″. Each page represents one leg of the journey, as from New York to Cairo. Since there are only four legs in each booklet, you will need new tickets for each meeting.

2. Small air maps for each member on which they can pencil in each leg of the journey as it is completed. Make the flights in red and the field trips to village stations in blue pencil. Keep these and any other maps as a continuing project from one meeting to the next.

Your flights for this month's journey will be: New York to Cairo (by Trans-World Airlines); Cairo to Khartoum and Khartoum to Malakal; (by British Overseas Airways), Malakal to Addis Ababa (by Ethiopian Airlines).

On this trip you will merely stop in Cairo, because you will visit friends there on the return trip. Plan to visit briefly in Khartoum North, across the river from Khartoum.

From Malakal spend some time visiting the village stations of Nasir, Obel, Wang Lel, and Doleib Hill, Atar, Akobo and Abwong. (See map, p. 6 of *Prayer Cycle.*)

From Malakal you will fly to Addis Ababa, where it will be necessary to charter a private plane to visit Sayo, Gambeila and Gorei.

The people you meet and the things they tell you are in the various reports from our mission fields and in the special topics listed for these meetings.

ITEMS OF NOTE EN ROUTE

1. Cairo—Bustling with international activity; colorful with native markets and wares; two sets of Arabic numerals on the street cars, the real Arabic and the modern numerals; street signs in French and Arabic; and a Bayer Aspirin sign atop the Hotel Cairo!

2. The Nile—The air route follows the great Nile River South to Khartoum and Malakal. The hostess or stewardess on the plane may point out the Aswan Dam, the gardens at Luxor, the *fellahin* taking in the last of his harvest and preparing his fields for the next planting, the *feluccas*, Nile river boats,ugly ducklings while at anchor, but graceful floating birds when sails are spread, the camel caravans, the Muslim towers and minarets.

(*Continued on page* 505)

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

PROGRAM FOR JUNIOR SOCIETIES FOR 1949 - 1950

Theme: "Children and Missions"

1949

April—Jesus and Children
May—Children of Ethiopia and South Sudan
June—Children of India and Pakistan
July—Children of Egypt and North Sudan
August—What United Presbyterian Children Have Done In A Year
September—Children of Migrants (Home Mission Study Book)
October—Children of Our American Missions
November—The Children's Thank Offering
December—The Christ Child

1950

January—Children of Japan (Foreign Mission Study Book)
February—Children of Japan (Foreign Mission Study Book)
March—A Child's Place in the Kingdom.

LUXOR SENDS THANKS

A letter just received from Luxor, Egypt, brings appreciation for gifts received from 1948 *Junior Exhibit. Here are excerpts from it*:

"I am going to thank you at once for sending us the Junior Exhibit box which has just arrived. We do appreciate these gifts for the children very much. We have forty-two boarders for whom we have a Christmas party and give them gifts. We are dependent on these boxes for those gifts. This year we thought we were not going to have a box as it was later than usual, and did not know what we would do, but it did arrive! I wish you could see the little faces of the children when they opened their packages. They are delighted. They give a generous White Gift offering themselves for other unfortunate people. If they have no money, they give food or old clothes; sometimes it is very little.

"And so thanks again very much indeed."

Martha C. Glass,
Girls' Boarding School,
Luxor, Egypt

ADDITIONAL DONORS

Names of donors to the Junior Exhibit not yet published are as follows:

Virginia Liggett Brown Missionary Society, Seventh Church, Philadelphia, Pa.

Jeannette McCrory Circle, Saxman, Kansas.

Junior Missionary Society, Saxman, Kansas.

Junior Missionary Society, Toledo, Ohio.

Ambassadors, Boulevard U. P. Church, Philadelphia, Pa.

LeClaire Prairie Juniors, Iowa.

JUNIOR EXHIBIT

Junior Exhibit articles should be sent not later than May 23rd. Packages are to be addressed as follows:

WGMS Junior Exhibit,
Sterling College
Sterling, Kansas

Home Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

Just as the Magazine was going to press last month word came of the terrible accident that took the lives of Mr. Thomas S. Moore, a member of our Ezel faculty, and his twelve-year-old son, Churchill. Only a brief announcement could be made then so a few details are given now.

Mr. Moore was taking his son and two of the school girls to Frenchburg to participate in a school program. When three miles out of Ezel and approaching a Greyhound bus something probably went wrong with the steering gear of his car for it suddenly swerved across the highway directly in front of the bus which crashed into it, instantly killing Mr. Moore and injuring Churchill so badly that he died a few minutes later. The two girls were seriously injured, suffering a number of broken bones but are recovering in a Lexington hospital.

In the death of Mr. Moore the school, the community and the Board have suffered a great loss for he was the type of fine Christian teacher whom we hoped might be with us for years helping to build Christian character in the pupils who came under his influence.

Our readers will join the Board in prayers and sympathy for Mrs. Moore and the two little children who have been suddenly bereft.

MR. MOORE AND CHURCHILL CALLED HOME

On Sabbath afternoon, February 6, 1949, a beautiful service was held in the Ezel Community United Presbyterian Church. It was the funeral service for Mr. Thomas S. Moore and his son Churchill Moore, a fitting tribute to the memory of two lives that live on in the hearts of this and other communities. Words failed us as we sought to express our sympathy to the one who had suddenly lost her beloved partner and fine young son, but our hearts rejoiced that we could tell lovely little three-year-old Alice and her eight-year-old brother David with full assurance that Jesus had called "Daddy" to be with Him and that "Sonny" (Churchill) had gone to live in Jesus' House. So it was a beautiful service, for as His Word was read by our Pastor, Rev. Ralph Ayers, we felt the Great Comforter very near. The glory of the afternoon sun shone upon the banks of lovely flowers, tokens of the love and esteem of a host of friends in this and many other communities throughout the Southern Highlands. Tribute to a true Christian gentleman, an elder and leader in the church, and also to a young life just blossoming in Christian witness, was the thought uppermost in the remarks of Rev. Sam Cramer, pastor of the Highland Institute Presbyterian Church, and our own Mr. Ayers. Both pastors had found "Tom" Moore ever willing to help in whatever work the Lord directed. Following this beautiful service the earthly remains of our beloved teacher friend and his son were laid to rest side by side in the Ezel Cemetery in the little village they had come to call home. But even then came the word of the Psalmist, "I will dwell in the house of the Lord forever."

After teaching in other schools of the Kentucky mountains since 1931, Mr. Moore came to Ezel School in

the fall of 1947 as instructor in mathematics and director of folk games and recreation. He was born in Lexington, Virginia, trained in the strong Christian influence of a Covenanter home, and was a graduate of Washington and Lee University. Later he had taken graduate work in Union Theological Seminary, Richmond, Virginia and in the College of the Bible, Lexington, Ky. He was married to Miss Mary Hungerland of Lexington, Ky., whom he met while both were engaged in religious education in mountain schools. Mrs. Moore is Ezel School's elementary Bible teacher.

Churchill Moore, who was in the sixth grade of Ezel School, was a leader in our Intermediate Society. During his two years in Ezel he had made many friends through his happy smile and friendly inquisitive nature. Having given his heart to Jesus when just a boy, he was faithful in attending the services of his church and doing what he could to lead his friends to do the same.

Sincerely interested in Christian recreation for young people and happy as he played with them, Mr. Moore had done much to teach old and young how to play. Other groups in this community and also through the Southern Highland region had been helped by this quiet unassuming Christian gentleman who showed us how to play and to sing the games and the songs of this region and other lands. Also Mr. Moore was a 4H Club leader and camp counselor. He was the leader of Ezel Church's choir this year. In fact we had learned that we could count on Mr. Moore to help in any capacity we called him.

A loss such as this is a tragic one to face. But we rejoice that the Lord has been magnified even in this hour. We have seen the living testimony of the Lord's sustaining grace for His children. We give Him the praise knowing, "that the Lord doeth all things well."

W. A. Heagen

BROOKLYN, NEW YORK

I was to come to Brooklyn .the first of February, but due to the serious sickness of my Mother, I cared for her for three weeks. My mother is much better and recovering, for which we praise the Lord.

I came to Brooklyn February 17, and I started the survey work the next day.

So far I have found a number of Catholic homes; in fact, most of the people visited are Catholic.

We appreciate your prayers for it is only by the Lord's help that we can serve Him.—*Jean Dickey*

SOUTH EAST ALHAMBRA, CALIFORNIA

The many "turnovers" and those not in when the survey was made, requires repeated returns. 100 such calls were made, 72 were in and 28 were out. Some good prospects were found for the Adult Bible class and the future church. Eight new women have attended Adult Bible Club. We have had an average attendance of ten the February meetings.

The Children in the Wilmar area are met upon dismissal from school and given invitations on class days. Invitations are slipped under doors in the Alhambra Park district.

Names of families, considered prospects, were given to my faithful women who are eager to interest new members in their Bible Club.

Ruth Elta Findley

WESTLAND, PA.

Mrs. Wm. L. Livingood of Houston, Pa., has been secured as part-time worker and will continue until the summer vacation when other arrangements will be made. Miss Elsie Cowden a teacher in the public schools in nearby Hickory, is giving volunteer service devoted largely to the Sabbath school which is growing under her care. Others have also volunteered help as teachers, so the work goes on although there is no permanent worker in charge now.

Negro Missions

MRS. H. RAY SHEAR, Secretary, 490 Serpentine Drive, Pittsburgh 16, Pa.

Selma, Ala.

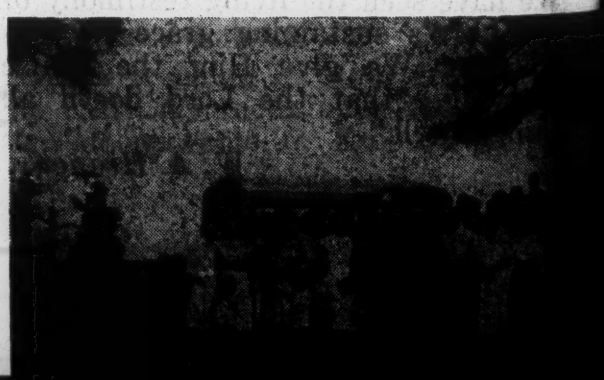
Mrs. H. Ray Shear:

Your good letter was welcome. I shall try to answer your questions and give you a picture of our present situation.

I began my monthly trips to churches in Wilcox Co. in September, and found that Mr. Reese had done an unusually fine job all summer. Rev. Brown and I held the Annual Retreat for the faculties of all the schools, about two weeks after the schools opened, so as to have the teachers present. We gathered on the banks of an artificial lake for fishing and recreation about a mile back of the Henderson Brothers' Store, about three-thirty in the afternoon. There were about forty-five or fifty of us. It was a fine group of teachers, too. Each principal had done his best to get good teachers and seemed to have succeeded. On the hillside, along the lake banks and under the trees they sat facing the water. N. D. Williams led the devotions. I presided. The principals made short talks which were interspersed with song and prayer. Rev. Brown made the principal address. A social period followed in which the teachers got acquainted; sandwiches, cookies and ice cream were served; and Mr. Williams took pictures. The objectives of this retreat were to give us a spiritual uplift and impress upon the teachers and principals the fact that the great objective of these schools is to give the boys and girls under our care Christian character with their mental development and that our connection with the State had not changed that objective. We did not fail to get it over.

Rally Day was observed by Camden, Miller's Ferry and Canton Bend. All our engagements have been met. November was a hard month, owing to the weather. It was stormy bringing flooded river and creeks with back waters to a height not experienced since 1886. Transportation was stopped on many roads. There was much loss of property and suffering among the poor whose homes were flooded. Some lost everything they had made during the year. I held my communion service at Camden on the second Sabbath. On the 4th Sabbath I went to Canton Bend through the storm for the same purpose, but the people could not get there. We had a short prayer service with few who came and arranged to return on the first Sabbath. I had already arranged with Miller's Ferry to have their service on the first Sabbath because of the Thanksgiving holiday when everybody was away on the fourth Sabbath. The first Sabbath proved to be a heavy day, but it was rewarding. Following the communion services at Miller's Ferry and Canton Bend, I remained over for the Executive meeting of the S.S. and Y.P.C.U. Convention Committee to arrange the Program for the Convention next year.

The Convention this year was held at Annemanie. We were well entertained by the new principal and faculty. The outstanding points of this Convention, which I think made it the best we have had, were the Con-



The Retreat near Miller's Ferry

Rev. D. F. White Addressing the Retreat

vention address by Dr. Rotzler, the sermon by Dr. Boyer, and the highly practical discussion of the Convention theme, which was Christ, The Way of Life. The Convention was honored by the presence of Mrs. Rotzler and Mrs. Boyer, as visitors.

Mr. Thomas, the new principal at Annemanie is a quiet modest man, who is proving to be an effective leader and is very industrious. He knows what he wants and is going after it. I doubt not that Annemanie will take its rightful place among the fields in Alabama. Mr. Thomas is rapidly transforming the place. A new spirit is manifesting itself among the teachers, students and the community. Everywhere there is hope. He says it will take from two to three years to get things where he would like them.

While we are not alone in the dearth of ministers, our need is distressing, and it is fine of your Board to offer these scholarships to Christian workers. It will give us another talking point. At Miller's Ferry there is a fine young man in this year's graduating class, and Mr. Williams thinks he might be interested. I am to see him soon. I expect to canvass the Camden Class too. January has been a pleasant month, the weather mild with lots of sunshine. This has meant good audiences at church services.

According to schedule our Annual Evangelistic Meetings were held at Camden January 6 to 16. They followed the usual pattern for these meetings over the past thirteen years. Rev. C. C. Brown opened the preparatory meetings on the 5th. The white pastors of Camden followed for each morning during the week. I preached on the 9th. The Rev. H. H. Wright, pastor of the Camden A.M.E. Church, conducted the week of Decision, beginning on the 10th. Decisions for Christ were made by thirteen students, ten of whom expressed preference for membership in our Church.

In my ministry I have seen parents turn their children from the light to darkness, hundreds of times. I sometimes feel the redemption of the Negro is impossible. But when I think of such men as Dr. John Cotton, Dr. C. H. Johnson, Dr. Cary, Prof. N. D. Williams, Rev. C. H. Wilson, Rev. St. Paul Epps, Rev. Ben Evans, Rev. Ervin Elligan, Rev. C. C. Brown and the multitude of other greater or lesser Negroes, leaders developed by the Church of Jesus Christ, I take fresh courage and renew my faith in the task. Some of these children thus throttled by their parents will in later years remember and act upon the vision of their childhood and youthhood. We have seen this happen too.

I will go to Camden soon to receive into the Church those who will come. It was necessary to make four extra trips for these meetings. I am glad to say I felt no worse for going.

The results of the Evangelistic Meetings at Camden were thirteen decisions for Christ and many souls revived during two weeks of good Bible teaching. On the last Sabbath we received into the congregation, six by profession of faith and baptized two infants. There are yet more to come in. At Miller's Ferry there were twenty professions of faith, six of whom united with our church.

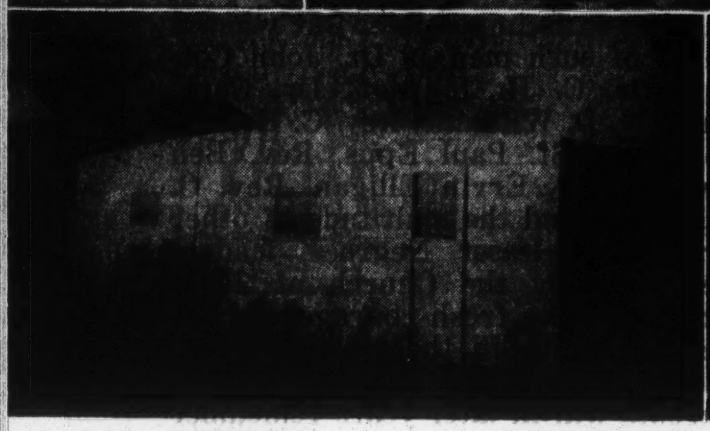
Canton Bend is still going strong. A full house greeted us on the fourth Sabbath. The morale of these people is high and their future is bright.

Miller's Ferry held the annual budget rally on the 4th Sabbath and we had an unusually large crowd. The Rally was a great success. I have never seen a more effective group of workers. Through the years they have always put over whatever they attempted. N. D. Williams is an unusual leader, the secret of which is his loyalty to Christ, the Church, and the Negro's cause.

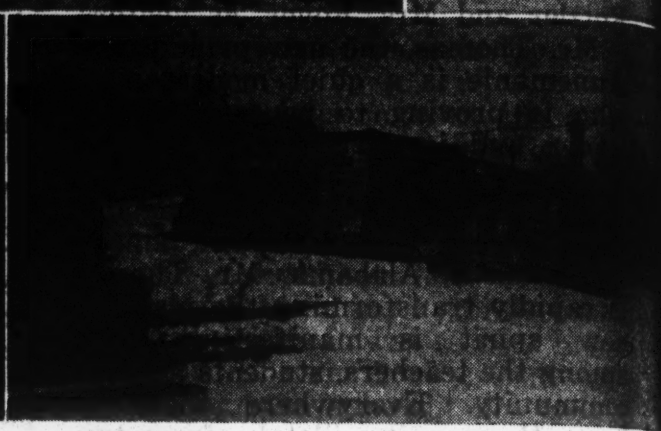
You have our prayers for the continued blessings of God upon you, your work and loved ones.

D. F. White

"Hogan De Luxe"
Kayenta, Arizona



El Kapitan Rock, Kayenta, Arizona
On road to Oljato, Utah



Home of Trading Post Ow
Chilchinbito, Arizona

Indian Missions

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Dr., Pittsburgh 20, Pa.

SHARING OUR NATION'S PLIGHT

Starting New Work Among the Navajo

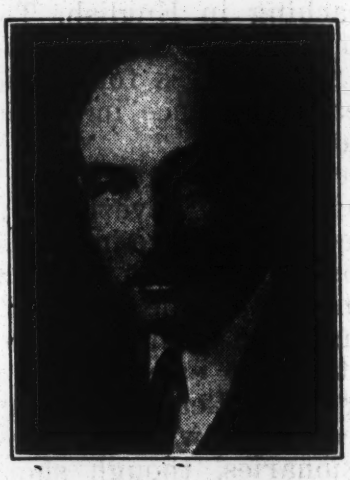
In response to one of the most serious conditions in our nation, involving both physical and almost unbelievable spiritual destitution, the Rev. Mr. Fred C. Patterson of Tama, Iowa, has answered the call to carry the message of the Gospel to the Navajo Indians—many of whom in our own country are in absolute spiritual darkness. After making a recent survey of that semi-desert area of Navajo land, Mr. Patterson found a tragic picture not only of want but more especially of great need for the Gospel. All this resolved itself into the hearts and thinking of both the Rev. and Mrs. Patterson as more of a definite call from God than anything that they have ever considered so far. In their own strength they feel unequal to the task but encouraged with God's own words, "as your day, so shall your strength be" they are willing to do God's bidding.

Closely associated with the particular place among the Navajo to which Mr. Patterson was directed, is a story about the naming of Iowa. A tribe of Indians was looking for a new location for their village and coming to one of those wooded streams, they said, "This is the Place." The word they used in their language to express that thought was "Iowa." Mr. Patterson upon arriving at Kayenta, Arizona, and actually seeing the wonderful opportunities of service that reached out in all directions in that particular area, felt like saying that same thing, "This is the Place" to which we are being directed so far as our share of work among the Navajo is concerned.

This realization of God's leading readily opened up the way for a definite plan of service in that area. Due to Navajo Tribal Council regulations it is impossible for a missionary of a denomination not already represented on the Navajo Reservation to open up new work. In beginning new work it is necessary, for

the present, to cooperate with a denomination already established. The Presbyterian Church, U.S.A. has invited Mr. Patterson to cooperate with them in the Kayenta area which is in that part of the Navajo Reservation that has been assigned to the Presbyterian Church, U.S.A. Mr. Patterson, however, is to retain his full relationship with the United Presbyterian Church.

A more detailed description of this proposed plan of work is that the Pattersons live for the present at Kayenta, Arizona, in a trailer house (Mrs. Patterson has already named it "Hogan De Luxe") and that they



Rev. Fred C. Patterson

work out from Kayenta to the north and to the s o u t h. Chilchinbito, twenty-five miles south of Kayenta, is where he will begin his actual work by holding services at the Trading Post. All there is at Chilchinbito is the Trading Post. There is neither school, nor church. In fact, there is not even a village for the hogans are scattered over the reservation. The proposed station to the north of Kayenta is Oljato, just across the border in Utah. This presents a similar situation—nothing but the Trading Post, where he will begin with weekly services.

We shall follow with sincere prayer and with keen interest this great undertaking which is a real pioneer task and among people in our own country who are desperately in need of spiritual food.

MISSION NEWS NOTES

Wheelock Academy, Millerton, Oklahoma—Kindly do *not* send boxes of clothing to Miss Pearl Bear as the government provides necessities such as food and clothing. She is responsible only for religious and recreational facilities such as: Bible Story Books for older and younger children; religious plays and skits; flannelgraph kits; adventure, travel and good fiction books for older girls; playthings, dolls and games for younger children and outdoor games and table games, such as checkers for older girls.

LEGISLATIVE PROPOSALS FOR NEXT SESSION OF CONGRESS

Some *legislative proposals* that will come before the next session of Congress:

1. Rehabilitation of the Navajo and Hopi tribes. No decision was made in the last session of Congress yet no insurmountable objections were encountered. The bill will be essentially the same draft with only minor modifications.
2. The protection of Indian interests in connection with the taking of Indian lands for public improvements. This proposal is the result of the Garrison Dam exoerience.
3. The purchase of Indian lands in heirship status or lands belonging to non-resident Indians.
4. The issuing of regulations on conservation practices for the protection of Indian lands where the Indians fail to take proper steps.
5. The permitting of leases up to 25 years to encourage industrial development.
6. Revision of policies governing the removal of trusteeship over Indian property.
7. The transfer of criminal jurisdiction on Indian reservations to the state.

SLIDES OF TAMA MISSION

A set of 2" x 2" colored kodachrome slides on American Indian Mission at Tama, Iowa, are now available at the Department of Audio-Visual Education, 209 Ninth St., Pittsburgh 22, Pa. Handling charge is $1.00, including manual.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa.

FACE YOUR WORLD

Its people are hungry; who will feed them?
Its people are sick; who will heal them?
Its people are naked; who will clothe them?
Its people are illiterate; who will teach them?
Its people are confused; who will guide them?
Its people are sorrowful; who will comfort them?
Its people are pagan; who will redeem them?

Only the Gospel of Christ
Is Adequate

—From Student Volunteer Movement booklet.

OPPORTUNITY, URGENCY, RESPONSIBILITY

From every Foreign Mission Field of our Church there comes the call: "Come over and help us." "The harvest truly is plenteous, but the laborers are few." If it is true that not less than 26,000,000 non-Christian people are dependent on the United Presbyterian Church for an opportunity to hear the Good News of Salvation in Jesus Christ, it is time to rally to the Cause, to pledge a new devotion and loyalty to Christ, and to lay upon His Altar our tithes and offerings. *Have we lost that United Presbyterian zeal for Missions, that heritage of our fathers and mothers?*

These are serious times in our Missions. Many who have served long and faithfully are retiring, or nearing the age of retirement, and they are reluctant to leave the work into which they have put their very lives, without someone in preparation to carry on that which they have established. How many of our missionaries would gladly continue if they could, and be happy to invert the hour-glass that the sands of time might begin to run anew and prolong their missionary service! But "time marches on," there can be no stopping of the hands of the clock.

The Home Church must hear and heed the pleading for new workers. Those for "career" service, as it is called, are regular missionaries who take up the study of the language, be in places of leadership and training of the native people, and "buy up the opportunities" which open doors present. Then there are needed those who will give three years of service, under contract, who do their teaching in English. To these short-termers, it is an opportunity to try out their fitness for service and is a great experience in service and in education.

In recent copies of "The United Presbyterian" we have told of some of the needs which are imperative for September, 1949; but these are by no means all of the needs, for replacements are continually being needed to meet emergencies in the thinning ranks. Let us consider briefly the needs now, which require regular missionaries, though short-term helpers would be acceptable:

Atbara Schools, North Sudan. A teacher of music who is also able to teach English in Grades 5 to 12 and assist in the Teacher Training Class.

Lahore, Pakistan. Educator to teach in Kinnaird College. M.A. in Mathematics, Physics, Biology, Chemistry. Courses in English, Bible and Christian Doctrine are desirable. This is a cooperative Mission institution where our Mission unites in providing staff, or by giving a grant.

EGYPT: Pressly Memorial Institute, Assiut, a school for girls covering Kindergarten through full Secondary with two-year Teacher Training Program. Teachers for Home Economics, for English, for Kindergarten and Primary and also for Teacher Training with Master's degree and experience.

American College for Girls, Cairo, from Kindergarten through Junior College level; Teachers for Art; for High School English; for History, Psychology, Bible and English; for Physical Education; and for English for Beginners and Primary Classes.

Mary Clokey Porter G.B.S., Tanta, needs a teacher for a large day and boarding school—English and Public school Music; and a matron, efficient and motherly.

Ezbekieh G.B.S., Cairo, needs an English teacher, also capable of teaching Public School Music, and perhaps a class in History or Geography.

Hospital Needs in Egypt. Tanta Hospital needs an anesthetist; a surgical nurse for the operating room; Registered Floor Nurse; a Dietician; and a Laboratory Technician, either a young man or young woman.

Assiut Hospital, Assiut needs two Registered Nurses, and a Dietician.

We earnestly request parents, friends, pastors, and teachers to help the Foreign Board and the Women's Board to meet these needs in our Foreign Fields, that our Christian witness may continue and increase.

PERSONALS

Miss M. Lois Boyd of Sangla Hill, Pakistan, is taking a special course this semester at Scarritt College, Nashville, Tennessee.

* * *

Miss Ray Huffman is in Kennedy School of Missions studying the Laubach Method of teaching illiterates. She hopes to adapt it to the needs of her own field in the Nuer language.

* * *

Miss Carolyn E. Brewer, newly-appointed regular missionary to Khartoum North G.B.S. is at Iowa State College, Ames, Iowa, this semester taking a special course in Home Economics. Miss Brewer was a short-term teacher here and expects to return in the summer. She feels her work in the Seminary and the work at Ames have helped her tremendously and she expects "to return a stronger tool in the Lord's hand."

* * *

The story of "Halima—The Gentle One," written by Mrs. Harry S. Hutchison of Tanta Hospital, Tanta, Egypt, and illustrated by her daughter Rosella is ready. You may secure this story from the Literature Department.

* * *

They are coming from the Sudan! Miss Verna Pillow expects to leave Omdurman in April! Dr. Mary K. Smith of Nasir and Miss Mary Jane McKnight of Atbara will be coming later, probably after June 1.

* * *

The many friends of Miss M. Stella Robertson of Girls' College, Cairo, Egypt, will be glad to hear of her return to America for a much-needed and long overdue furlough. After a prolonged sojourn in Scotland, visiting her many relatives, some of whom she had never seen, she sailed on the "Queen Mary" February 4 and arrived in New York February 9. After a short stay with her brother in New York, a hurried visit in Pittsburgh, she will be at home with her aunt, Miss Anna A. Milligan (111 South 5th Street, Sterling, Kansas) who is alone in the old family home in Sterling, Kansas. Miss Anna A. Milligan, known and loved throughout the Church, is the sole surviving member of the honored Milligan family, of which Mrs. Mary Robertson of Cairo, Egypt, mother of Miss Stella, was a member.

* * *

From Khartoum North we hear of a happy Christmas time, when those missionaries in the tri-cities gathered at the Dr. Shields' home. Just at dinner time the Rev. William Philips' family and Mr. Pethick arrived. They had been anticipating their arrival for months and it scarcely seemed possible that they were really there. It was the first Christmas for several years that children had been in the gathering.

Tribute to Miss Bell

"A woman that feareth the Lord, she shall be praised."

In writing of Miss Margaret A. Bell's home-going on February 12, Mrs. John H. Stewart wrote: "What a glorious entrance she must have had. To us it seems she has been waiting around the portals well nigh a year, for lacking two weeks, it has been a year since she suffered the severe stroke from which she never recovered the use of her right arm nor her power of speech. My husband used the incident of Mary anointing Jesus with the precious ointment from her broken alabaster box, as the funeral message. How applicable it seemed! The preciousness of a life literally poured out for her Master. Was it a waste? Could it have been with hundreds of girls in Egypt having sat under her teaching and been the object of her prayers? Truly Miss Margaret Bell's fine faith and her abounding prayer-life are an inspiring example to us. She would say 'This is not too much to ask of the Lord, He has given so much.' And she really claimed an answer, it was so natural to her. My, what a champion! We do rejoice that she is now in the presence of her Lord."

(Dr. John H. Stewart, formerly of India, has been Miss Bell's pastor in Atlantic, Iowa and they have been great friends.)

Minia, Egypt

The Girls' Club is working hard to pay for their building and they hope to have the remaining L.E.250 paid by June. Miss Jeannette L. McCrory says: "They will really be doing well when they pay the L.E.650 for the building. I do not like to urge the Club girls to get all the seats and chairs, since there are so many things they need after they get the building paid for.

"Last week eleven women came to the Sabbath Class and they were crowded on two benches like sardines; I have asked for two more benches so all the women can sit down. Then I want to start a Junior Church and get the children, who come with their mothers, into a meeting of their own. This is the first time I have ever had a place where I could handle these children, but I have nothing for them to sit on that will be comfortable. If I could get some little chairs made for the Junior Church and buy a few chairs for the women it would be a very great help in this work, that seems to me to be my greatest need now.

Her greatest need — *Some little chairs!*

Cairo, Egypt

"Sitt Fulla has found a new avenue of service. The Inter-Mission Literature Conference last February, led by Miss Davida M. Finney, opened to Sitt Fulla the importance of getting books into the hands of those whom she visits in the homes. Many of these women," Miss Margaret A. Work explains, "are not free to go shopping for books, nor would they know what to get. Sitt Fulla herself reads, then makes them want, and gets them, certain pamphlets and books prepared for help of Christian parents, helps for their own lives and for the training of their children. You can scarcely imagine the utter lack of such in homes here. This is a service which has long been on my heart. Sitt Fulla is the first of our staff to get the vision and to demonstrate its practicality.

"Please pray that more church women and girls will do this, and there is need for more material to put into their hands. Pray for Christian home-builders and lovers of little children who will put down in simple pages the things these parents need and ask to have."

Beni Suef

"We have been carrying on the school much as usual here," writes Miss Ida Whiteside, "with about 20

fewer pupils than last year; but our classes are full enough for comfort. It was a joy to carry on regularly through the fall with no forced vacations for cholera or anything else. We began our Christmas vacation on December 31—the Eastern Christmas comes on January 7—and we build our vacation on both sides of that date. We had a day's holiday December 24 for ours. In the morning we gave our White Gift program in the chapel, and then the teachers and Bible Women were here for dinner. There were 16 of us at the table.

"We had only ten days' vacation this time because the teachers want an extra one in March. There is to be a big agricultural and industrial exhibit in Cairo during February and March and they all want to go. The father of one of our teachers died and the family has moved to Upper Egypt, and the teacher has moved in with our others in their flat. That will make seven living in the building and calls for every bit of our equipment."

Sialkot, West Punjab

In her letter at Christmas time, Miss Theresa I. Brownlee writes of how "faith and prayer triumph over anxiety. The numerous Christians out of work when their masters—Hindus and English officers—left made us tremble for fear they would be starving this winter. They have found work beyond our expectation. Although most of our village people are out of wheat, they can get rye and a poor quality of rice. Your wheat, clothing and money gifts have helped. Very few are starving; many are undernourished and worrying about what they will eat tomorrow. Some have faith to keep cheerful.

"Six young men are weaving on our compound and one widow's son is using the thread our poor Christians have spun from the cotton we lent them. They are learning to read the Bible, and some we believe have found the Saviour since they came to us. Please pray that they may always be loyal.

"A Bible Woman, a nurse, an evangelist, the cook and I are starting for camp to give God's message to thousands who need, and few who want, the words of eternal life. We praise Him that our work is not hindered, and we thank you for your prayers."

Khartoum North

In an article in *The Christian Union Herald* of August 15 you will remember a questioner asked about the meaning of the blood. Miss Una Coie tells that the one who asked that question has since found Christ for himself and through him two others have come to believe and now they are rejoicing in a mutual faith. Miss Coie tells: "We have night school at Gereif from 6 to 9, and there are 23 to 30 on the roll. Some of them are younger lads who have not had the opportunity to go to school. One of the men teachers and a woman teacher help me; their service is voluntary, without remuneration as far as money is concerned but they, as well as I, have found joy in helping these to learn.

"One father, whose son also comes, was having difficulty reading at night, though we have good lights now. I did so want him to be able to read 'The Life of Jesus'! but the print was quite small. My sister Mary had a pair of glasses which were no longer of use to her and she gave them to me to try with him. They proved so completely satisfactory that before the next week the whole village knew about ————'s glasses. Is he thrilled that he can read now in 'The Life of Jesus'? Incidentally, so am I.

"The good lights are made by three pressure lamps. The money for them was given me as a gift by a dear friend. She told me to use it for whatever would make my work lighter and I couldn't think of anything

that would make it lighter, in more ways than one, than those lamps. We have no electricity there, of course, and these lamps have been a real blessing. Another thing that has encouraged me is that these men have voluntarily provided for the kerosene required. They haven't much money and their contributions are not large at a time, but I've always had the money necessary when I needed it."

ATBARA, NORTH SUDAN

In her Christmas letter Miss Mary Jane McKnight told us they are quite encouraged about the schools; the enrollment is up and the attendance is good. The sale of embroidery work was quite successful and, besides the money is brought in, it interested new people in the school and what they are trying to do. Again they are feeling that they should put up a suitable building for a school in the town on the plot which is available in the midst of the really native part of town. They would, however, continue the school on the river bank.

They badly need a short-term teacher, whose presence is essential to the building up of the High School. They want to add another year in January. Do remember this need in Atbara.

GLEANINGS FROM ETHIOPIA

ADDIS ABABA — Attendance at Sabbath School and morning worship service has increased, due to reopening of Girls' School. Gutama Rufo, pastor-in-training of Gulele Church, studies part-time, hoping eventually to be able to give full time to study, looking to ordination as a minister.

Girls' School reports in July an average of 52 girls. During August, a teachers' institute was held for four teachers. In October the large missionary house became a boarding school with 42 boarders crowded in, five teachers and a matron. About 100 girls are now enrolled in the school, giving the opportunity for Christian training to these girls.

GOREI—Weekly services with encouraging attendance of 125 to 160, mid-week Bible classes have been started; Sabbath School classes for boys, for girls and for adults meet. The two Bible classes twice a week in the Government school continue. Great possibilities are seen with slides and the regret is the shortage of materials.

Regular weekly meetings for women have been held in five centers. Twice a week Bible classes for 125 girls in six classes have been conducted in the Government school. The women's meetings are not very encouraging, though a few remember the lessons and a few have learned to read.

Evening school classes are conducted four nights a week for three classes; often there are 30 present. The game room proved popular during vacation.

SAYO—Concentration on training ministerial students has been made. A class of 27 regular students is taught; 18 of these are second-year men, and hopes are held for the ordination soon of those who prove ready. Tithing and temperance have been stressed in the Bethel Evangelical Church, all elders and leaders to set the example. As a result of sending out ministerial students to teach Communicant classes last year, 119 new communicant members have been received into the Communion by Keis Gidada. This number will be increased when other churches are visited. Organized churches numbering 15 are in the area and 10 groups of believers are not yet organized.

Eighteen schools are now operated by Bethel Evangelical Churches with approximately 900 students and 22 teachers and requests continue to come for the opening of schools.

A class for wives of ministerial stu-

dents with 11 women was begun two mornings a week for two hours; Bible story telling and beginning reading were taught. One of these women has begun part-time home visitation. An encouraging meeting for girls (16 now) is held on Saturday afternoon.

The Mission School has an average of 100 boys and 20 girls, divided into 5 classes in Intermediate Grades; the District Church School teaches the Primary Grades. Sewing classes for girls and women are held every afternoon and about 50 attend. Hope Cottage, with 25 out-of-town boys, is the beginning of a boys' dormitory.

The School for the Blind now has 17 enrolled, of whom 3 are physically handicapped by crippled limbs. The girls are housed in temporary quarters, the boys in the first tukl of the new school. During the year 2 of the students united with the Church and 3 more are in the communicants' class, of whom one was a Mohammedan.

The Sayo Hospital has 19 employees at present. Daily services are held in the wards and each Sabbath flannelgraph stories are given. Many hospital improvements are contemplated: the water supply, sewage system, sterilizing and utility room for surgery and X-ray room, and many other valuable additions, received as gifts, are proving most acceptable. The storeroom next to the Hospital with 29 native beds in it is the convalescent ward and also for chronic ambulatory patients: this relieves the hospital congestion. One large tukl has been built and others are to be built for chronic patients.

Two oxen were bought, and they aim to cultivate sufficient ground to provide necessary food and produce, hoping to be self-sufficient in time; the only expense then is the salary of the plow-boy and the cost of seed as the patients do the labor in part payment for medicines and treatment.

A laboratory technician is seriously needed. Over 17,000 patients were seen last year. A nurse for the training of Ethiopian workers would make possible an enlarged program and would be of value to the country.

MAJI—Cooperation by those in authority has been unusual, land well-suited for development of a center was made available, and productive gardens with little effort make fresh vegetables available, climate is pleasant and healthful.

Services have been held on Sabbath, the message interpreted by Lidj Tadessa Hepta Mariam in Amharic. Eager children are available for Sabbath School and slides have valuable possibilities for all.

Day schools have not been started yet. Several of the local chiefs, desiring new advantages for their people, request schools, for which buildings in some cases are promised so that the children could learn Amharic, the official language of the country. Two or three Christian Amharic teachers could immediately be placed. A great opportunity faces the missionary who could itinerate and supervise such teachers and supplement the Christian witness of the teachers, preferably men with wives, both filled with missionary zeal.

The rains prolonged the trip from Addis Ababa, but after an eventful trip, Lidj Tadessa (Deputy Governor) met the party with a royal welcome, and they were temporarily housed in Government buildings. In five days medical calls started, the living room became a clinic, Lidj Tadessa lent a mule to us for out-visits. The clinic opened September 6; the clinic boy is part Maji and he translated into Maji morning prayers for those who do not know Amharic. (Maji letters will bring more information.)

MAJI, ETHIOPIA

"It is 8 o'clock Sabbath night and very quiet and lonely. Only the call of the hyenas breaks the stillness and the cry of a certain night bird." Even without being told you would know

Mrs. Nessie Pollock wrote that, wouldn't you? Mr. and Mrs. F. L. Russell had gone to Addis Ababa and she had the whole place to herself, except for a couple who are caretakers while the Russells are gone.

"I was to go as far as Bonga with carriers to bring my stuff back, and the Russells to continue to Addis Ababa, attend Association meeting, and bring Dorothy Anne back for her long vacation. We left in the jeep having sent the carriers on to Bachuma with our camp things. We made the journey in 5 hours' driving time, but actually had to wait at one of the rivers for two whole days while they spanned it with a bridge." Her description of the building of that bridge is rare. Finally they crossed over. A new axle was obtained for the Chevrolet truck, and leaving the jeep at Bachuma, they went on in the truck. The bad Kaffa roads, the many culverts and the wet and white-ant-ravaged wood in them wrought havoc. The truck jolted, crashed through one end of a deep culvert, bent a spring that in turn sent a bolt through the crank case, and the oil poured out on the ground. *He meant to change the oil soon anyway!* The big hole was a tragedy.

"In the meantime we sent to the Mission in Bonga telling them we were delayed and to send a mule for me so that I could get the carriers on their way. The mule arrived, and also a basket of food——new-made bread, butter, vegetables from their garden! You should have seen Daisy (Mrs. Russell) and me wolf that new bread! Then from the tin cans they had with them, enough solder was scraped off to repair the crank case."

The story of her return with the baggage and household articles sounds like that of the pioneers, the reception in various villages, sick calls on some soldiers and the passing through outposts and difficulties encountered. Her tribute to the jeep is good: "What a wonder car the Jeep is! It jumps like a mountain goat on the bad stony places. The roads are incredibly bad. At one crossing the ascent was so sheer that all I could see in front of me was the hood of Jeepie." The story of her adventures is thrilling, having supper in the open, sleeping under the stars; then one happy day she arrived at Maji, enjoyed the comfort of a mattress again, got her house in order and opened up the clinic, for when it is going there is no let-up.

"I have much to praise the Lord for in these days but oh, how I long that in all the contacts made some might come to know the Lord. We seem to do so much in a material way, and yet the spiritual gains seem meagre. Will you continue to pray that some amongst the Tishanas, Majis and Tirmas might be brought to know the Lord? I have been called rather frequently of late to attend the family of the chieftain of the Tirma and Tid territory. I am hoping that soon I might be able to make a visit to that part of the country. It would be wonderful to be able to bring the message to them right in their own place. 'With God all things are possible.'"

* * *

"Evangelism is presenting Jesus Christ in the power of the Holy Spirit so that men may accept Him as their Saviour and Lord and serve in His Church."

Adopted by
The United Evangelistic Crusade.

NUER GREETINGS

The greetings used in the North Sudan, which is an Arabic-speaking country, are much like those greetings used in Egypt. But the greetings used in the various tribes of the South Sudan are peculiar to their own tribe. Some greetings used by the Nuers are given to us by Miss Ray Huffman of Nasir, South Sudan.

They are

1st person—chi m - e - nu	Have you slept well?
2nd person—aw	Yes
1st person—mal - lu	Are you at peace?
2nd person—aw	Yes

Then the 2nd person asks the 1st person:

2nd person—chi - ni - e - nu	Have you slept well?
1st person—aw	Yes
2nd person—mal-lu	Are you at peace?
1st person—aw	Yes

When two Nuers meet, these greetings are always exchanged although they may talk awhile first. There are several other words that may be used for the 2nd question in greeting but mal-lu is usually used. The right hand held up and open palm toward person greeted is frequently used with the greeting.

Guest (upon leaving)

Ku lo ni en a gua
You (singular) sleep well after (I am gone)
Kua lo ni en a gua
You (plural) sleep well after (I am gone)

Host:

Wer ni - en a gua
You (singular) sleep well
Wea ni-en a gua
You (plural) sleep well.

HEARING THE CALL THEY GO

Hearing the call, they go
To unknown lands far across the seas,
And leave behind them home and friends and ease,
To hold aloft the torch, that men may know
The light of love that brightens every woe.

Hearing the call, they go
Where stretch the weary miles of desert sands,
Where rolls the turbid Ganges on its way,
Where gleam the minarets of Moslem lands,
And muezzins call at dawn for men to pray.

Hearing the call, they go
Where Buddha sits enshrined with folded arms,
Where want and famine stalk 'mid war's alarms,
To men whose heritage is want and strife
They bear the tidings of abundant life.

Hearing the call, they go
Though road be long, though hard and rough the way.
And we, secure at home, our part to *pray*
That God may keep them in His tender care.
To *pray*, to *give*—this surely is our share.

Myra Hewson McIntire.

Literature

MRS. WALTER H. HOLT, Secretary
904 Publication Building, Pittsburgh 22, Pa.

NEW DEVOTIONAL BOOKLET

Bible Prayers and Bible Pray-ers—by Ethel Clark Lewis—$.35.

In this 40-page booklet, Mrs. Lewis, an active member of Wheeling Presbyterial for over twenty-five years, has given us the benefit of her study of Bible prayers and those who have made them. Under twelve different headings, a few of which follow:

Glimpses of Bible Prayers, Manner of Addressing God, Promises By and To Pray-ers, Prayer Petitions and Answers, The Psalms—A Prayer Book.

Different approaches are presented by means of which one may follow this theme. These chapters are by no means exhaustive and I think therein lies the value of the study. Mrs. Lewis has opened up doors of Bible study through which we may enter and explore. If it had no other value, it would constitute an incentive to "search the Scriptures." Too often, in this day, our minds and souls are lulled to rest by *too* much material already prepared for us.

In a foreword by Mrs. Samuel B. Copeland, these words aptly set forth its usefulness: "well suited for a winter's study in midweek prayer meetings, for special days of prayer, for the basis of Presbyterial devotions, or for a series of devotional talks, this booklet should have a wide use. Its value to the individual for daily meditation is self-evident." We are happy to have a piece of devotional literature prepared by "one of our own."

READING COURSE SUBSTITUTION

Please substitute under HOME classification on the new Reading Course, for the book *Brother Van*, another choice, *The Fabulous "Dutch" Zellers*—by Raymond J. Jeffreys—$2.50—205 pages. We are sorry to have to announce that *Brother Van* is not available in the quantities we require. The information concerning it came too late for publication in the March Magazine.

The Fabulous "Dutch" Zellers is the story of a daring gangster and bootlegger who ran rampant through the Ohio Valley during the nineties, then was converted at a Billy Sunday meeting in 1912. Dr. H. A. Kelsey, former president of Sterling College, was his friend in need both before and after his conversion. Mr. Zellers, still living, drags the liquor business out into the open and rips off its mask of respectability and decency for the benefit of the young folks of today. See Dr. Mills Taylor's tribute and review of the book in the Feb. 7 issue of the *United Presbyterian*. The book tells facts concerning liquor and the liquor business which need to be told.

* * *

Price Correction:
More Stewardship Parables, $1.00

Reading without thought is fruitless and thought without reading is dangerous.

JUNIOR AND SUPPLEMENTARY MATERIAL FOR 1949-50

JUNIOR THEME: MIGRANTS

Home

Blueberry Acres—and Other Stories—by Alice Geer Kelsey—Cloth $1.75—Paper $1.00—128 pages.
Each of the three stories in this book introduces one of the mainstreams of migrant laborers; the English-speaking white migrants of the Southern mountains, the Spanish - speaking people of the Southwest, and the Negroes of the Southeast.

Sandy and Mr. Jalopy—(Primary Grades 1-2-3) — by Edith J. Agnew — Cloth $1.75 — Paper $1.00 128 pages.
They followed the crops in their old car, "Mr. Jalopy." The uncertainties of migrant life are met by the hopes and satisfactions resulting from Christian influences. Illustrated in color.

Foreign

Where the Carp Banners Fly — (Junior—Grades 4-5-6) by Grace McGavran — Cloth $1.75 — Paper $1.00—128 pages.
Two Japanese boys, during the war years, share the oldtime festival of *Boys' Day* "when the carp banners fly," and later, the Christmas festival, is new to both boys.

Tashio and Tama — (Primary Grades 1-2-3) by Anne M. Halladay — Cloth $1.75—Paper—$1.00 128 pages.
Explains on a child's level the present-day activities and customs of Japan's boys and girls and the manner of doing Christian work.

LEAFLETS FOR MAY PROGRAM

ETHIOPIA

Ethiopia—The Country and People
Bahilu and Gobuze — (how two boys repaid their schooling)—2¢
Gutema—(a tiny Christian)—1¢
First Fruits—(the stories of four Christians)—1¢
Lamu (the witch-doctor's son)—1¢
Onesimus Nesib—(Ethiopian translator of the Bible)—1¢
Musei (our Ethiopian Moses)—3¢

SOUTH SUDAN

An Anuak Becomes a Christian
Missions Today and Tomorrow in the Sudan—1¢
Timothy — (a servant of Jesus Christ)—1¢
A Sudan Lion Skin—1¢
My Friend The Shulla Woman—1¢
Missions in the Sudan—2¢
Medical Work Without A Doctor, 1¢
Bible Reading: Darkness and Dawn in the Sudan—2¢

GIRLS' CIRCLE PROGRAM

(*Continued from page* 488)

3. The hills and valleys of Ethiopia with the beehives of native tukels, round wattle and daub huts, which dot the hillsides, the very white clothes of the people in Addis and the near-white of those in the villages, the Ethiopian's utter unconsciousness of time or distance, his distrust of anything new.

Your program may be made up of two or three reports by girls who have made the trip beforehand and have brought back the news of the stations they visited. Or it may take the form of a running conversation between two or three, or more, who are making the trip "before your eyes."

Start the journey with your worship service around the theme, "Take My Moments and My Days" using Psa. 90:12 for the Scripture. End with the Prayer Cycle (Days 28, 29, 30) remembering in prayer the needs of the people you have visited.

And so 'Happy Landings" until next month when we will fly into India and Pakistan.

Temperance and Reform

By MRS. G. VIRGIL HUTCHISON, Acting Secretary, Imperial, Pa.

HOW TO STOP SOMETHING YOU WANT TO QUIT

From a Sermon by NORMAN VINCENT PEALE
Pastor, Marble Collegiate Reformed Church, New York City

"How *do* you stop doing something you want to quit?"

The Christian religion teaches us that you do not need to depend upon yourself primarily. It says, "I can do all things through Christ which strengtheneth me." Holding that text at the background of our thought how then do we answer this practical question?

First, really want to quit it. That is primary. It is one thing to say you want to quit; it is another thing to really want to. No matter how fervently or how long you declare you would like to stop doing something, or that you intend to do so, it will never be accomplished until that expressed wish of your conscious mind is seconded by your subsconscious. One of the profoundest truths in psychology, as in religion, is that if you want it done with all your heart, it will tend to be done.

Second, depend upon your decisions and your power of will. When I was a boy I attended Sunday School where it was customary to have what was called a decision day. Why this was dropped I do not know. To me it seemed psychologically sound. If a man wants to stop doing something the best way to stop is to *decide* to stop, to quit thinking about it, planning about it. Decide to stop not in the future, but at the moment.

I shall never forget the story which a well-groomed, attractive woman told at a meeting of Alcoholics Anonymous at which I was to be guest speaker. She had had a fine husband, a fine home, but she had taken to drinking. She realized she was an alcoholic. She told how the deterioration and the decay set in. It was a graphic, horrible story. She told of the loyalty and faithfulness and hopefulness of her husband. Finally to spare him she went to Reno to get a divorce. In Reno alcohol befuddled her brain, and this combined with the conflict of her life brought her one night to the lowest ebb of her existence.

Then she said something that electrified me and taught me a truth about the reformation and transformation of human nature: "I had always said I was going to quit, but it was always in the future. This night I *decided* that I was going to stop and I decided to stop right then and there. You have no idea of the fight which then began. All demons seemed loosed upon me, but I won the battle—first for five minutes, then for ten minutes, a half hour, an hour, two hours, three hours, six hours, 12 hours, 18 hours, 24 hours, one day! It seemed like eternity."

There is a statement in the Bible which ought to be emphasized again and again. "Quit ye like men, be strong."

If you had an iron will, you would have no trouble following that injunction. But most of us are not thus endowed. That is where the gospel does its great work. It says, "Jesus Christ will supply the will for you."

A man who drank heavily, used to come to see me frequently. He would ask to sign a pledge and then go out and repeatedly break it. I condemned him. I lectured him. I

prayed with him. I encouraged him. Then I began to realize that I was not a competent spiritual physician.

One night I said, "I'm afraid you will die a drunkard's death because you cannot keep a pledge. My advice is not to fight it further."

He was astonished and said, "My mother taught me that by the might of my will I can overcome it."

I said, "That is ridiculous. You do not have any might of will. Your mother is a good woman, but she just did not have you figured out right. Your will is weak and flabby."

"That is right! I am a piteous person."

"You certainly are. With your weakness and my stupidity we are not getting anywhere. So quit trying and start believing."

I read him a passage in the New Testament which reads, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And the other passage, "If ye have faith . . . nothing shall be impossible unto you."

"Start believing right from this minute," I urged. "You who have no will can by having faith be filled with power. Believe that God is now giving you this power as you pray. Say, 'I now have power over this thing.' Build up a tremendous picture of yourself as being master of yourself through the strength supplied by God. Repeat those words, 'I can do all things through Christ who strengtheneth me.'"

It has been 10 years, 10 years of victorious living for this man. He knows what is meant by the words —I can do all things, not by myself, but through Jesus Christ, who giveth me the strength!

That is the method. If you want to quit anything, bring to bear upon it the power of the Lord. This power is obtained through faith. — From *The National Temperance Digest.*

PAKISTAN AND INDIA

(*Continued from page* 476)

is a little girl just starting her school life. Her father gets only $10 a month and has to support several children.

We have started a fund from which we hope to pay their bills each month so that they will not be a drain on the regular school budget. Our Pathankot Sabbath School has contributed Rs. 50 (about $17). Two poor men brought me 16 cents each for the fund and there have been several other small gifts. There are eleven girls in school now who cannot afford to pay their full bills and we expect more soon. We feel it is God's will that as many as possible of these village girls should be gotten into school and we are taking them although we don't know how we can support them as we are trying to do now. We are hoping perhaps next year the mission will be able to allow us an appropriation sufficient to care for these girls.

Pathankot which used to be a quiet little town is fast becoming an important center. New shops are being built in many sections and a cantonment is being laid out, we are told. Two new railroads and a new improved road are under construction and this is to be the terminus for the Frontier Mail and Bombay Mail trains. Through all the rioting our Mission property was protected and we feel God has saved it and given us a place of high regard in the opinion of the people of the town so that He can continue to use this school as a center from which the Light of the Gospel of Christ can be given out to both Christian and non-Christian girls. Do pray for us and for the mission that we may all be guided to know and do God's will.

Willa M. Ramsey

Tributes

Mrs. Elizabeth Lippincott

The members of the Women's Missionary Society of Reed Memorial United Presbyterian Church of Lyndhurst, New Jersey wish to pay tribute to Mrs. E. Lippincott who has been called home.

Mrs. Lippincott was an active member until illness befell her. She was a faithful, dependable and lovable Christian, loved by all who knew her. She was a Life Member of the Women's General Missionary Society and we extend our heartfelt sympathy to her family and commend them to the Saviour whom she loved and served.

Committee:
Mrs. H. J. Emmons
Mrs. Caroline Aldridge

Mrs. Sara Pollock

The women of the Missionary Society of the United Presbyterian Church of Schenectady, New York, wish to pay tribute to the memory of Mrs. Sara Pollock who was called to her heavenly home, January 21, 1949.

To know her was to love her.

Her quiet, sweet, unassuming way endeared her to all.

She was a sincere Christian, always modest and retiring.

She had an abiding faith in God, a love for His Word, and a sincere interest in the Kingdom of her Lord and Savior.

She rests from her labors and her works do follow her.

To her family we extend our deepest sympathy and commend them to her Savior whom she loved and served so well.

Committee
Mrs. George Hayes
Mrs. Alex Young
Mrs. George Wilbur

Mrs. Mabel Ulander

The Women's Missionary Society of the United Presbyterian Church of West Newton, Pa., wishes to pay a tribute of love and appreciation to the memory of Mrs. Mabel Ulander who was called to her heavenly home on January 1, 1949. For us it was the beginning of a New Year, but for her it was the dawn of a blessed life in Heaven with her Savior, whom she loved.

She was a faithful and devoted worker in the Church she loved. During a long period of ill health, she was able to attend services only at rare intervals. But she was always interested in all the departments of the Church. She held the offices of Treasurer of the Willing Workers' Bible Class, and Superintendent of the Home Department of the Sabbath School, until the day of her death.

We have lost one who was always ready to help in the various activities of the Church. We cherish the memory of her devotion, and shall miss her faithful presence in our midst.

We extend our sincere sympathy to her family, and commend them to the Saviour she loved.

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest!
No fear, no woe, shall dim that hour
That manifests the Savior's power."

Mrs. M. L. Tewell

The Women's Missionary Society of the United Presbyterian Church of Pittsburg, Kansas, wishes to record this tribute to the memory of Mrs. M. L. Tewell who entered the abundant life December 14, 1948. Mrs. Tewell was ever faithful in all the Church activities while health permitted. She was deeply interested in the Sabbath School and was one of the charter members of the Women's Bible Class. For forty-one years she had been a member of the Pittsburg Church and of the Missionary Society. Her Christian life was an inspiration to all who knew her.

To her children and all members of their families we extend our heartfelt sympathy. We deeply regret our loss. We bow to the will of God who doeth all things well.

Committee
Mrs. Clyde Hartford
Mrs. D. L. Woods
Mrs. John Lemon

Mrs. Margaret Rowan Cunningham

We wish to pay loving tribute to the memory of Mrs. Margaret Rowan Cunningham who was called to her heavenly home on December 3, 1948.

Mrs. Cunningham was a regular attendant at Church and the Women's Missionary Society when her health would permit. We shall remember her for her kindly manner and her patient and uncomplaining spirit. Our sympathy goes out to her husband, her son and his family and we commend them to the Savior whom she loved and served.

The Women's Missionary Society
of Bethel (Allegheny) U. P.
Church at Monroeville

Miss Jennie H. Beatty

We, the members of the Young Women's Missionary Society of the Fairhill United Presbyterian Church of Philadelphia, Pa., wish to pay tribute to the memory of Miss Jennie H. Beatty who was called to her home on January 20, 1949.

Her faithful attendance and active interest in her Sabbath School class, Church and Missionary Society, of which she was a charter member, has been an inspiration

to all. Her strong faith and trust in God through ill health, her wise counsel, her cheerful disposition and friendly spirit toward all, are memories we cherish.

She loved her Lord and Master and His House of Worship, her family and friends.

Her happy disposition and her hearty laugh drew friends to her. We shall meet but we shall miss her.

We extend our heartfelt sympathy to her loved ones and commend them to the care of Him whom she loved and served.

Young Women's Missionary Society
Fairhill U. P. Church,
Philadelphia, Pa.

Miss Anna Buck

The Women's Missionary Society of the College Corner, Ohio, United Presbyterian Church wishes to pay tribute to the memory of Miss Anna Buck who passed away October 17, 1948, having passed her 86tn birthday.

She had been in a rest home for a few weeks where she was cared for with loving hands. She was a faithful member of the church and a most efficient Bible student, a teacher in the Sabbath School for many years and a life-long member of the missionary society. We extend our sympathy to her friends and pray that we shall all be as faithful in carrying on the Lord's work as she was.

Precious in the sight of the Lord is the death of His saints.

Committee
Mrs. Gertie Gilmore
Mrs. Della Wright

Mrs. Anna Lysle McLain

Again the Women's Missionary Society of the United Presbyterian Church of Claysville, Pa., bows in humble submission to the will of our Heavenly Father, for another faithful member of our circle has entered her eternal home.

Truly, the words of the hymn, "I Love Thy Kingdom, Lord, The House of Thine Abode," might well be used as a memorial to Mrs. McLain.

Through a long life she was ever faithful to the church and its organizations.

The cause of missions was very dear to her heart and her prayers were ever for its advancement.

May her faithfulness and devotion be a source of inspiration to those who remain.

After a long, useful life of 86 years, she rests from her labors.

"Yes, we miss her, but her spirit
Now doth dwell among the blest,
And we would not wish to call her
From her calm and heavenly rest."

Committee
Mrs. Essie L. Sutherland
Mrs. Grace C. Montgomery
Mrs. Carrie C. Miller

Mrs. Anna Knapp Crothers

The Women's Missionary Society of the United Presbyterian Church of Claysville, Pa., desires to offer a tribute of love and appreciation to the memory of Mrs. Anna K. Crothers, who has been a faithful friend and co-worker for many years.

Mrs. Crothers was a faithful, loyal and efficient worker in the church and its organizations. To her loved ones we extend our sincere sympathy and commend them to that One who said, "I will not leave you comfortless."

Committee
Mrs. Essie L. Sutherland
Mrs. Grace C. Montgomery
Mrs. Carrie C. Miller

Mrs. Hilda Carlson

The Women's Missionary Society of the Easton United Presbyterian Church of Fresno, California, wishes to pay a loving tribute to the memory of Mrs. Hilda Carlson who departed this life September 25, 1948.

We mourn her passing not only as a dear personal friend but as a loyal worker in our church and society.

She was always willing to accept responsibility. Until lately she was a faithful member of our choir. Her home was always open to missionaries and other visitors to our congregation.

Her genial personality made her beloved by all who knew her.

To her loved ones we extend our deepest sympathy and commend them to God's comfort and care.

The Committee

Miss Anne Clarke Eaton

The Missionary Society of the North United Presbyterian Church, Philadelphia, offers a tribute of affection to the memory of a dear friend—a loving daughter of the King.

On January 28, 1949, Miss Anne Clarke Eaton answered the call to come Home and rest—to enter into the joy of her Lord.

Miss Eaton leaves a fragrant memory. We recall her friendly handclasp, her kindly smile, her love of all that was finest and best, her unselfish prayers, her devoted adherence to Christian principles, and her ready acceptance and cheerful performance of service for Christ. We miss our dear friend but are glad to know that she is with Him whom she so faithfully and lovingly served.

"Finished thy work and kept thy faith
In Christian firmness unto death;
And beautiful as sky and earth
When Autumn's sun is downward going
The blessed memory of thy worth
Around thy place of slumber glowing."

Mina Mampe Phillips
Jennie Ritter
Mary Ferguson

FOREIGN MISSIONARIES SUPPORTED BY THE W.G.M.S.

% American Mission is used with each foreign address

PUNJAB, PAKISTAN

Miss Margaret E. Ballantyne, 1941—Campbellpur
Miss Minnie Beatty, 1912—Abbottabad
Miss R. Jean Black, 1921—Pasrur
Miss N. Addaline Brandon, 1931—Rawalpindi
Miss Frances E. Brown, 1927; 1937—Sangla Hill
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss M. Evelyn Cathcart, 1925—Hajipur, Sialkot City
Miss Edith M. Drake, 1947—Gujranawala
Miss Margaret Fehlman, 1912—Sheikhupura
Miss Dorothy M. Fisher, 1947—Rawalpindi
Miss Betsy Fleming, 1913—Sheikhupura
Miss Evva P. Hartig, R.N.A., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Hajipur, Sialkot City
Miss Alice G. Hill, 1938—Sargodha
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Mary Kyle, 1904—Pasrur
Miss M. Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1938—Sialkot City
Miss Laura R. MacLachlan, 1938—Pasrur
Miss Elizabeth F. McConnell, R.N., 1931—Sialkot City
Miss Margaret L. Murdoch, 1924—Sangla Hill
Miss Marian T. Peterson, 1930—Gujranwala
Miss Laura Reynolds, 1924—Sargodha
Miss Louise Scott, 1916—Gujranwala
Miss Elizabeth H. Turner, R.N. 1947—Sialkot City
Miss Helen V. Weede, 1928—Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922—Pathankot
Miss S. Jane Lamont, 1928—Pathankot
Miss Willa M. Ramsey, 1921—Pathankot
Miss Helen C. Sharp, M.D., 1932; 1944—Lady Irwin Sanitarium, Jubar via Sanawar, Simla Hills, East Punjab
Miss Vivian L. Trimble, 1921—Pathankot
Miss Georga Wengert, 1919—Gurdaspur

ON FURLOUGH

Miss Ruth I. Ardrey, 1924—826 S. Ogden St., Denver, Colo.
Miss M. Lois Boyd, 1919—Sparta, Ill.
Miss Evelyn M. McKelvey, R.N., 1937—721 Forest St., Hartford, Wisconsin

EGYPT

*Miss Mary T. Anderson, R.N., 1948—Assiut
*Mrs. Don Armstrong, 1947—Cairo
*Miss Margaret Bark, 1948—Cairo
Miss Helen R. Brownlee, R.N., 1931—Assiut
Miss Anna B. Criswell, 1905—Assiut
Miss Mary Frances Dawson, 1922; 1945—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Mansura
Miss Davida M. Finney, 1915—Cairo
*Miss Lois M. Finney, 1948—Cairo
Miss Elsie M. French, 1909—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
*Miss Faith E. Hamilton, 1948—Cairo
Miss Nellie V. Hill, R.N., 1945—Tanta
*Miss Marian L. Jamieson, 1948—Assiut
Miss Millie I. Kelso, 1946—Benha
Miss Lois D. Kingan, 1926—Cairo
*Miss Helen V. Kirkness, R.N., 1947—Tanta
*Miss Mary Lou Lash, 1948—Assiut
Miss Lucy Lightowler, 1921—Cairo
*Miss Mary L. Markley, 1948—Cairo
Miss Dora B. Mason, 1918—Assiut
*Miss Beatrice McClellan, 1947—Cairo
Miss Jeannette L. McCrory, 1916—Minia
Miss Sarah B. Meloy, 1928—Cairo
*Miss Shirley A. Moss, 1948—Tanta
Miss Lucile B. Nichols, R.N.A., 1945—Tanta
Miss Helen J. Noordewier, 1921—Fayoum
Miss Venna R. Patterson, 1924—Tanta
Miss Frances Patton, 1922—Mansura
*Miss Mary E. Reed, 1948—Assiut
Miss Martha A. Roy, 1935—Luxor
Mrs. Rachel T. Seiver, 1925—Benha
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Beni Suef
*Miss Norma Lee Squires, 1948—Cairo
Miss Marie F. Tait, 1925; 1948—Assiut
Miss Alberta A. Tedford, R.N., 1945—Tanta
Miss Mary C. Thompson, 1939—Tanta
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913; 1935—Beni Suef
Miss Ruth M. Williamson, 1924; 1944—Tanta
Miss Elizabeth M. Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Cairo
Miss Laura B. Wright, 1921—Tanta

ON FURLOUGH

Miss Helen J. Martin, 1915—7442 Trevanion Ave., Pittsburgh 18, Pa.
Miss Stella Robertson, 1922—111 S. 5th St., Sterling, Kansas

THE NORTH SUDAN

Miss Mary E. Cole, 1919—Wad Medani
Miss Una Cole, 1918—Khartoum North
*Miss Rosaltha Kenagy, 1947—Athara
Miss Aleta J. Matthews, 1946—Khartoum North
*Miss M. Helen McCoy, 1947—Khartoum North
Miss Mary Jane McKnight, 1922—Athara
Miss E. Verna Pillow, 1930—Omdurman
*Miss Mary L. Shields, 1947—Khartoum North
Miss Frances Turk, R.N., 1921—Khartoum North

ON FURLOUGH

Miss Marguerite M. McClellan, 1926—228 S. Water St., Olathe, Kansas

THE SOUTH SUDAN

Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1945—Nasir
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Jean Maxwell, M.N., 1946—Nasir
Miss Dorothy L. Rankin, 1946—Doleib Hill
Miss Mary K. Smith, M.D., 1944—Nasir
Miss Joan E. Yilek, 1948—Akobo

ON FURLOUGH

Miss Ray Huffman, R.N., 1924, Kennedy School of Missions, Mackenzie Hall, Hartford, Conn.

ETHIOPIA

Miss Marjorie Faught, R.N., 1933—Addis Ababa
*Miss Eileen Halewood, R.N., 1947—Gore
Miss Hazel J. McGeary, 1946—Sayo
Miss Ruth M. Nichol, 1933—Addis Ababa
Mrs. A. W. Pollock, R.N., 1942—Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Ruth C. Beatty, R.N., 1920—c/o Mrs. S. Smith, 2040 Chestnut St., Philadelphia
Miss Isabel Blair, 1922—c/o A. C. Farner, 600 Church St., Huntington, Pa.
Mrs. Ruth L. Walker, 1923—Conoquenessing, Pa.

UNDER APPOINTMENT

Miss Carolyn E. Brewer, 1948—703 W. Main St., Washington, Iowa
Miss Alice Ruth Gabel, 1948—937 S. 76th St., Milwaukee 14, Wis.
Miss Mary Nell Harper, R.N., 1948—2718 Pine, Everett, Wash.
Miss Marguerite M. Lienard, 1948—18951—40th Pl., N. E., Seattle 55, Wash.
Miss Eleanor C. Vandevort, 1948—Wexford, Pa.

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881—Penn and Trenton Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908—263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884—Box 992, Santa Ana, Calif.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Kate A. Hill, 1896—754—22nd St., San Diego, Calif.
Miss Flora Jameson, 1903—Penn & Trenton Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902—642—37th Ave., S., St. Petersburg, Fla.

EGYPT

Miss Ella M. Barnes, 1911—United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909—Box 390, Webb City, Mo.
Mrs. Mary K. Coventry, 1908; 1918—1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899—Assiut, Egypt
Miss Carol E. McMillan, 1906—Aledo, Illinois
Miss Elizabeth McKibben—1423 Liverpool St., N. S., Pittsburgh, Pa.
Miss Marion A. Paden, 1902—C/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904—Penn & Trenton, Pittsburgh 21, Pa.
Miss Ruth A. Work, 1904—2235 Norwalk Ave., Los Angeles 41, Calif.

RETIRED FROM NORTH SUDAN

Miss Aulora R. McIntyre, 1911, 1919—Lenox, Iowa

* Short Term Workers

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Mrs. Mattie L. Street — Camden, Ala.
Miss M. L. Thomas — Camden, Ala.
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Miss Grayce L. Salley — Chase City, Va.

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(Twelve other workers)

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Rev. and Mrs. H. T. Walker ..... Gedaref
Mr. and Mrs. E. Alan Webb ..... Obel, via Malakal

ETHIOPIA

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Dr. and Mrs. Donald M. Davies ..... Addis Ababa
Dr. and Mrs. F. Wm. den Dulk ..... Sayo, via Addis Ababa
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Mr. and Mrs. Fred L. Russell ..... Maji, via Addis Ababa
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Rev. and Mrs. J. A. McArthur ..... 814 E. Spring St., Boonville, Mo.

SUDAN

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Sterling, Kansas, June 2-7, 1949

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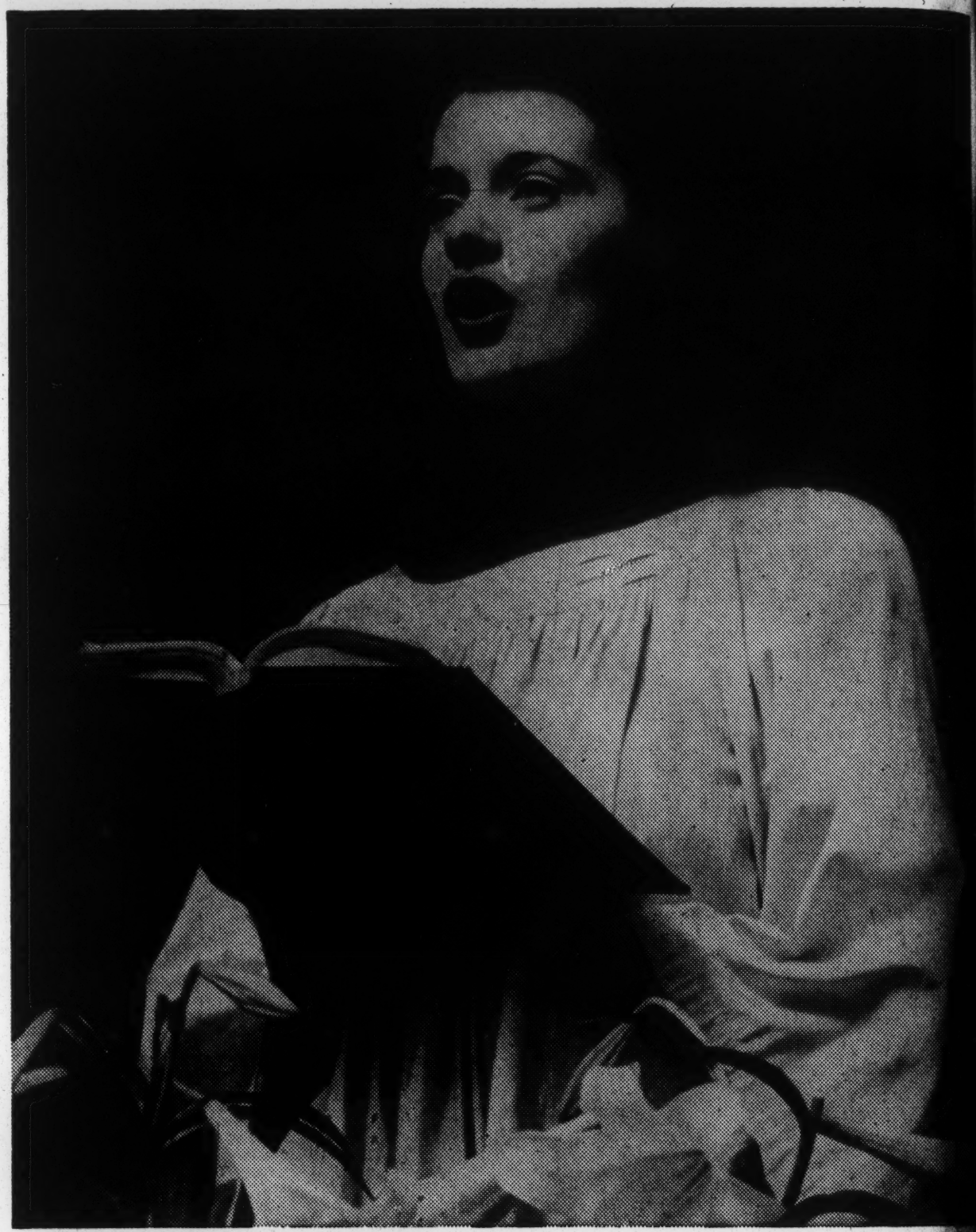

Photo by H. Armstrong Roberts, Philadelphia

Jesus Christ is risen today, Alleluia !